

THE PACIFIC

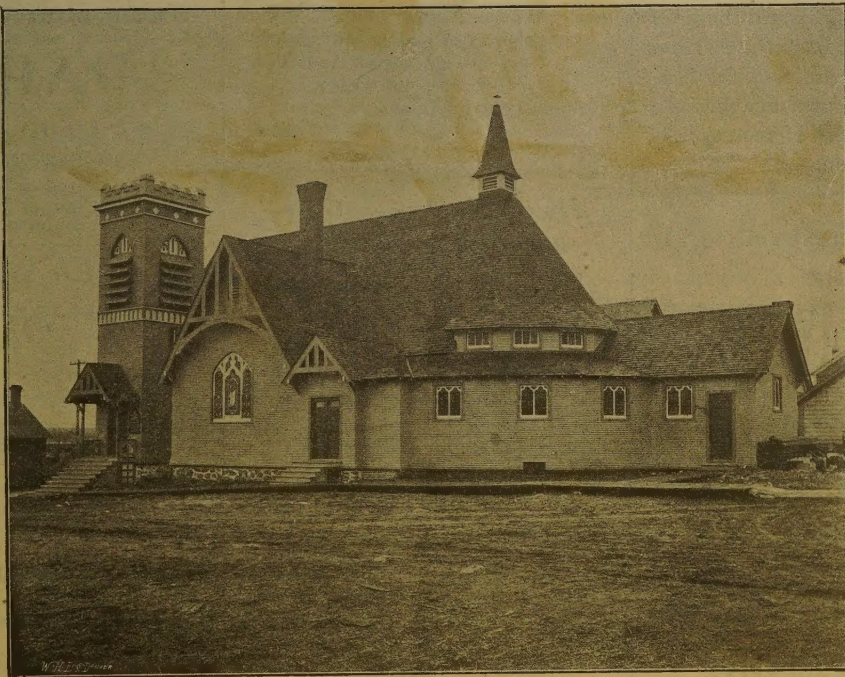
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THE PACIFIC.

THE PACIFIC

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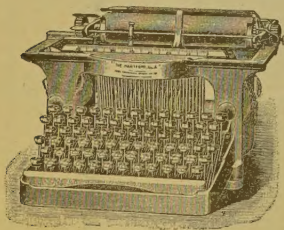
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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, June 12, 1902.

If We Had the Time.

"If I had the time to find a place
And sit me down full face to face
With my better self that stands no show
In my daily life that rushes so;
It might be then I would see my soul
Was stumbling still toward the shining goal;
I might be nerved by the thought sublime;
If I had the time!

"If I had time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill—
If the tears aback of the bravado
Could force their way and let you know—
Brothers, the souls of us all would chime,
If we had the time!"

The Heaviest Batteries.

The Rev. George L. McNutt, who was pastor some years ago for a short time of Pilgrim church, Oakland, has been making some interesting contributions recently to social and industrial problems. Mr. McNutt, in order that he might become thoroughly acquainted with such problems, left the pastorate of a Presbyterian church in Indianapolis and entered the ranks of the day laborers. He worked in all sorts of places, and under the most untoward conditions at times, and it is likely that he knows from experience more of the lot of the hard-working laborer than any other man of his class. Speaking recently concerning the saloon Mr. McNutt said that it had recognized the opportunity presented by the conditions of American life and had so improved that opportunity as to get society into a position similar to that of a man who has his property in a pawn-shop. Nowhere else, he says, can a man get as much to eat for a nickel as he can in the saloon. He speaks, not from a few experiences, but from many. One will suffice here for illustration. Working one day at lathing a house, and being hungry and without money, he took his hatchet into a bakery near by and asked if he could pawn it for something to eat. He succeeded finally in getting fifteen cents worth of bread and stale cakes. As soon as possible he redeemed his hatchet, and when in sore straits again he took it into a saloon to see what he could get on it there. In the saloon he was met with a courtesy and cordiality quite in contrast with his reception when he had asked a loan in the bakery; and

he went out from the saloon with a quart of milk, nearly a pound of cheese and a quantity of bread in his stomach, and with his pockets crammed with bread for further consumption. Some of this was urged upon him when the saloon-keeper saw with what avidity he made way with the first food placed in his hands. With reference to the social instinct, which must be satisfied in some way, Mr. McNutt tells what a German who keeps a little pleasure resort on the banks of a river running through one of our cities once said to him. The German showed him around and then remarked: "I tell you what makes anarchists. When a man works hard all day, and goes home to three small dark rooms to supper, sits down to his supper begrimed with dirt and in his dirty clothes, and then goes out and sits in a saloon till it is time to go to bed; when his life is thus kept down to low ideals, these things alone are enough to make an anarchist of any one in a year. But when a man comes home from work, washes himself and puts on clean clothes, and then can come to a place like this where he can sit in the open air and smoke a cigar or pipe and get out from the surroundings of his toil, there is not much fear of his becoming an anarchist."

Mr. McNutt says that he is everywhere impressed with the effort that is made by the saloons to make things pleasant for the men who may frequent them. He says that they "have caught the meaning and adapted to business purposes the social philosophy of Christ, that whosoever gives a cup of cold water to the thirsty, comradeship to the lonely, food to the hungry, shall not lose his reward."

In the saloon is found the greatest enemy of the church; here are located the enemies' heaviest batteries. What is the church going to do about it? We ask these questions not in the way of criticism, but merely to start people to thinking. The battle against the saloon has been making some progress, but the victories are far too small and few. Through the Anti-Saloon League more is being accomplished in these opening years of the 20th century than by any other means, but this agency seems to touch in general only the smaller places, and in the great cities the evil goes on unchecked. There has been, during the last twenty-five years, considerable of an increase in temperance sentiment; but it has not

been unified, and therefore its strength is wasted. We believe that nothing else would so advance the interests of the cause as the throwing of their best effort, on the part of the party prohibitionists and the Woman's Christian Temperance Union to the Anti-Saloon League. If such union effort could be secured, and then in every community there should be in addition to the attempt to uproot the saloon a union of forces in setting up such places of resort as would compete with the saloon a big step forward would be taken at once.

Does not that parable by Christ, of the man who made a feast and invited many who made excuse, have application to the church today? When those that were invited did not come he sent out into the streets and lanes of the city, and brought in the maimed and the halt and the blind, and then out into the highways and hedges for yet others for seats at his tables.

Let the church make its feasts, but be careful where it sets its tables. The people especially needing help are out in the streets and lanes of the city, and away out on the highways and in the hedges. In many a church the spread that is made gains no attendants, comparatively speaking; the people who are invited making excuses. Let the tables be spread in the lanes of the cities and out in the hedges—tables for man's spiritual and physical sustenance and comfort—and the seats will be taken.

The Trend in China.

Latest news from China is disquietive. This is furnished not only in the columns of the daily press, where often the least thing derogatory to Christian missions is magnified, but it comes from sources much more authoritative. At the time of the return of the Empress to Peking we could hardly escape from the thought that there was a hidden purpose behind all her expressions—by word and by act—of friendliness to the foreigners. The return to the abandoned capital partook of the grandeur of a triumphal march. Thousands of nobles, gathered from all parts of the empire, surrounded the empress as she returned; and through rows of kneeling soldiers, four miles long, she passed up to her old seat of authority. Among the journals of wide influence, taking a really pessimistic view at that time, was the *London Spectator*, which said: "To the European the return to Peking appears a supreme folly, re-entrance into a prison-house of which Europe holds the keys. To the Chinaman that return shows that nothing is changed; that the Empress, having done her duty in battling with the barbarian intruder, has returned in glory to her ancient abode, desecrated, no doubt, as a temple may be desecrated by brigands, but still capable of purification. We see the comedy well enough; but it seems to us that there is also strength, and even magnificence, in this calm Asiatic imperturbability, to which time is nothing, and defeat only disaster like a flood, which expects that all will pass leaving itself as ever, and has

in all its history proof that its judgement is well founded. What is the European raid of 1901 compared with the Manchu invasion? and the Manchus have been absorbed and become Chinese."

And then followed the assertion by the *Spectator* that the thoughts which were in the minds of the Chinese rulers, and which led them to their murderous attempts, were still in their minds with certain modifications, and that the lessons learned in their defeat would be turned to their advantage in future attempts to accomplish the old purpose to rid the country of foreigners.

Since that time there have been many things which seemed to indicate that China had been actually started on the pathway to a real friendliness to the foreigners and toward a speedy adoption of many of the desirable features of Western civilization. Highly optimistic views have come from many of the missionaries who are again at work. But there are some who see danger ahead. Among these is the Rev. Gilbert Reid of Peking, who writes in the *New York Evangelist* that the sentiment is more than ever before, "China for the Chinese." He declares that "the sentiment of the official class, especially those at the head, is more than ever opposed to the church propaganda, and is strong in denouncing all Chinese converts as bad men." It is said that the Government institutions make no provisions for receiving students from mission schools, and that all Christian students who do succeed in entering a government school are compelled, under penalty of expulsion, to worship at the shrine of Confucius..

The increased taxation consequent on war indemnities is mentioned as a great disturber of the peace among the masses of the people, and as to the church indemnities it is said: "It matters not that most of the Protestant missionaries have been moderate in their requests to help the poor, persecuted flock; there are plenty of other cases where the people have 'eaten the bitter' from the strong power of the church. I would be only surprised if there were no collisions soon to take place, as in fact is happening already, between the Roman Catholics and the heathen, and when such collisions, with their animosities and spite and discontent occur, it will be impossible to hold Protestant converts aloof from danger and complication. In places far from the posts the dangers are increased a hundredfold."

Isn't it rather strange, when human nature is considered, that people should think that affairs in China will go on for the better without further outbreak? What would almost any other nationality do under similar circumstances?

Hartford Theological Seminary sent forth twenty-three graduates this year. The number of students in attendance was 83. The *Hartford Courant* said recently, in an editorial concerning this seminary, that there were no bickerings, no idle disputations, but just such an ear-

nest preparation for preaching the gospel as was the intention when the seminary was founded. It is significant that the Hartford Seminary attendance is increasing, while that of others under Congregational direction is declining. Hartford is now our most conservative seminary. Does its conservatism tend to this increase?

The Religious World.

Rev. F. V. Jones, pastor of the Hassalo-Street Congregational church of Portland, will give the baccalaureate sermon at Pacific University, Forest Grove, Oregon, next Sunday.

That Plymouth church, Rochester, New York, should withdraw from Congregational fellowship is not surprising, after having had as pastor for several years William Thurston Brown, who left the ministry a few weeks ago after having indulged in severe denunciation of the whole church of Christ.

It was thought that Dr. Alexander Dowie's experience in the recent accident to his daughter would result in bringing the man to his senses. It is beyond all human comprehension how the man can go on as he does, after having in the hours of his daughter's agony called in a physician. The first thing they did when the girl was so terribly burned was to ask for God's help and then to bandage her with cloth saturated with vaseline. This was a sensible and wise procedure. Later a physician was called. This was sensible also. But now Dr. Dowie is back in his old ways, and hundreds of afflicted people are being deluded by him as of old.

At a recent meeting of prominent Methodist ministers and laymen in Chicago the conviction was expressed that the restrictions against card playing, dancing and attendance at theaters, must be removed if the church expected to keep its young people. This was not to say that the church should sanction these things; but that the decision should be left to the individual conscience. The last General Conference had a report from a committee to which the rules concerning amusements had been referred, and its recommendation was that the rules be made only admonitory. This recommendation will be acted on in 1904; and it is likely that the Methodist Church will at that time come to the position which on the amusement question most other religious bodies have occupied for some time.

The Rev. Dr. J. M. Buckley, editor of the New York Christian Advocate, carried the greetings of the Methodist Church to the Presbyterian General Assembly, and brought down the house by a story which aptly illustrates the differences in as well as the sameness of the theologies. There were two business men in a certain community who failed in their business about the same time. Both were prominent in church work, but both were corrupt. The Methodists said to their member: "You were converted once, but you have fallen from grace. You will be condemned if you do not humble yourself before God and repent of your sins." The Presbyterians said to their man, "You were never converted in the first place, but you will be damned unless you confess and seek pardon for your sins." "The disease may have been different," commented Dr. Buckley, "but the remedy was in each case the same."

In his address at the General Assembly President Roosevelt paid tribute to the pioneer missionary work-

ers as follows: "It would be difficult to overestimate the value of the missionary work of those who go out to share the hardship, and while sharing it to wage war against the myriad forms of brutality. It is such missionary work which prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneer's fierce and rude virtues and sombre faults would have been a life of inconceivably hard and barren materialism. Because of it deep beneath and through the national character there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend. Honor, thrice honor, to those who, for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded! They bore the burden and heat of the day; they toiled obscurely and died unknown, that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their work by the way in which we manfully carry toward completion what under them was so well begun."

Over the outer door of the Vine Street Congregational church of Cincinnati are inscribed the words, "Liberty, Equality, Fraternity." On the inside may be seen these words of Abraham Lincoln: "Those who deny freedom to others deserve it not for themselves"; and this from Mazzini, "They should be first among all who contribute most by their labor to the good of all." The church has had an interesting history and has helped to make important history. A recent number of *The Pilgrim* says: "The Vine Street church had its origin in the Abolitionist crusade. It was organized in 1831 as the Sixth Presbyterian church by thirteen men and seven women, all Abolitionists, who seceded from the First Presbyterian church because its pastor had begun a series of sermons defending slavery upon scriptural grounds. The first pastor of the new church was Azar Mahan, an uncompromising Abolitionist, who was ostracized for his beliefs by the rest of the Cincinnati clergy while his little daughters were on one occasion stoned in the streets of the city, one of them receiving injuries from which she never recovered. He afterward became President of Oberlin College. In 1846 the church changed its ecclesiastical connection from the Presbyterian to the Congregational. It still was emphatically an anti-slavery church, the only one in the city in which the divine right to hold men in bondage was not preached. Among the acts of discipline recorded in its books is an expulsion for slave holding; one for taking bribes to return runaway slaves, and one for enlisting in the United States army for the invasion of Mexico. Levi Coffin, the famous promoter of the underground railway, was one of its prominent members, and the church building was at least once used by him as a station in which to conceal slaves escaping to the north. Throughout all its existence during the anti-slavery crusade, the church and its pastors were outside the sphere of the respectable, the building was mobbed, and its clergymen not only ignored professionally by other orthodox ministers, but were personally snubbed by them when they met upon the streets." The present pastor, the Rev. Herbert S. Bigelow, is devoted to sociology, and the present function of the famous old stronghold of abolitionism is said to be a center of the attack upon the new slavery which the pastor regards as hardly less oppressive than chattel slavery.

Busy World Notes.

The Seattle postoffice receipts were \$4,275.02 more for May, 1902, than for May, 1901, a gain of 26 per cent. At Tacoma the increase was 30 per cent.

The objectionable advertisements in some of the daily newspapers are such as to make them unfit to enter pure homes. Why do the papers publish them? The answer is, They pay well; many of them much more than other advertisements.

The June number of The Pilgrim, published at Battle Creek, Michigan, contains a very beautiful supplement filled with camera pictures taken by the Rev. Wallace Nutting of Providence, Rhode Island, formerly pastor of Plymouth church, Seattle.

The Hon. Thomas H. Tongue has been re-elected to Congress from Oregon. It sometimes seems as if Congress had enough tongue without a member who is all tongue. Evidently, Oregon doesn't think so. But Mr. Tongue is said to be the most silent man in the House.

The corner stone of the Whitman College dormitory for girls has been laid. It is expected that the building will be ready for occupancy at the beginning of the next college year. Dr. W. A. Mowry of Massachusetts gave an address at the corner-stone exercises on "The Education of Women."

Henry Cole, the wealthy real estate man of Denver, sets a good example to men who have property to dispose of by donating \$350,000 to the Methodist church of that city. Fifty percent of the income will be devoted to evangelistic work; 25 per cent for certain buildings and improvements and 25 per cent for charities.

Friends of The Pacific should remember that when the present editor and manager took charge of the paper three and a half years ago it was almost like undertaking to make the impossible succeed. While in some respects there has been an improvement, there is never a week when the finances are not perplexing. Prompt renewal of subscription is something that we have to ask continually.

In his last days Cardinal Manning said: "Nothing in my public life has given me greater satisfaction than my connection with the temperance movement." It is only along the line of good work of some kind, unselfish service for mankind, that satisfaction is found. The Psalmist said long ago, "I shall be satisfied when I awake in thy likeness." Satisfaction in this busy world is in proportion to our likeness to God.

Receipts are not now sent to persons remitting money on subscription. The editor and manager has been compelled to add to all his other work the keeping of the subscription accounts; and the filling out of even postal card receipts adds considerable to this work. Accordingly, we let the change of date on the label bearing the subscription name stand as the receipt. Dates are changed each week for all from whom money is received up to Saturday evening of the previous week.

Now that England has conquered the Boers, let the people turn and conquer themselves. A member of the House of Commons said, not long ago, that "England is the most drunken nation on earth." And what makes the outlook the very worst is the fact that there are so many women addicted to drink. One-third of the persons arrested for drunkenness are women. The increase

in drinking and gambling is said to have been much greater during the last five years than ever before.

A unique billiard hall is to be opened at Evanston, Illinois. It will contain current literature of a higher order than the pictorial sporting and society papers, and will be opened each day with devotional exercises. The idea originated with a deacon of the First Congregational church, and the movement has the hearty indorsement of the pastors of the leading churches. Prices will be cut and a vigorous effort made to win men from the objectionable places.

Bishop Spalding is reported as saying in a lecture in Detroit a few days ago that "if women were more serious, large-minded, intelligent, unselfish and loving, three-fourths of the depravity and sin which make life a curse would disappear." He said further in that connection: "The fountain head of social good or evil, of vice and crime, or of honor and virtue, is in the home; and the wife and mother makes or unmakes the home." In these words of the Bishop there is food for serious thought for women.

A few days ago there came to our notice an extract from an essay on honesty, written by the late President Harrison when he was a boy. It is worthy a place among our "Busy World Notes," and we quote it: "I have been taught that honor was first of all things in this world; that it was the foundation of everything, from a man's character to his tombstone. I have been told that, if a man lives a strictly honest life, he will be led by unseen hands to the goal he strives to gain, and that, even if he should make no goal of recognition in his life, fate will bless him with a happiness that is greater than all riches. It seems to me that it would be an easy thing for a man to say, 'I am going to be honest,' even if he is not, and then live up to that doctrine. People may doubt his sincerity, at first, but the time will come when they will see that he meant to do all that he agreed to do, and he will receive their absolute trust and confidence, and his life, instead of being ruffled with abuse and disrespect, will be even and peaceful." Benjamin Harrison attained a goal of recognition in this life. As a lawyer, as a United States Senator, as President, he was absolutely incorruptible. It pays to lead such a life. It pays here and it will pay hereafter. It is of the nature of that Godliness which the apostle says is profitable unto all things. In this busy world men sometimes seem to forget it or to neglect to live up to it, but any other way is the way of death.

The address this week at the meeting of the ministers of San Francisco and vicinity was by Rev. C. F. Gates, D.D., President of Euphrates College, Harpoot, Eastern Turkey. It was an address of marked interest, and held the closest attention of his hearers. Many of his statements brought to view events and conditions which were new to most; and even those most familiar gained immensely in authority as confirmed and set in new relations by so competent an instructor. We regret that, for reasons which may be readily imagined, nothing more than this general reference to this most illuminating address can be given. One who listened to it may, however, voice the opinion of all in testifying to the impression made as to the marvelous progress of the kingdom of God in the Turkish Empire, and the bright promise of the years to come. The prayers, the personal service, the sacrifices and the money expended in bringing the missionary work to its present stage are all a seed which is sure not only to fructify, but to yield for the sowers an abundant harvest of joy.

Shokonsai in Matsuyama.

Sidney L. Gulick.

This annual festival, in praise of the spirits of ancestors who have fought for the country—a species of Memorial Day, first established some twenty years ago—was celebrated in Matsuyama this year, May 7th and 8th, with unusual display. Days of pouring rain gave way at the last moment to clear skies and warm sunshine. Although the preparations were belated, many willing hands soon brought order and beauty out of chaos.

This year, instead of putting our strength into Bible selling, as on two previous years, we prepared a picture gallery of the life of Christ, using some thirty bright-colored Sunday-school pictures. We placed our preaching booth in the center, with the gallery running around three sides. The pictures attracted large crowds, as did also our preaching; the booth was decorated with several large and small Japanese and American flags. For two whole days, from 9 a. m. till 9 p. m., we had audiences ranging from 50 to 300, who had to stand the entire time they chose to listen, as we had only a preaching platform. The sermons, from ten to sixty minutes in length, succeeded each other without intermission, unless for a hymn, during the entire time of the festival. Many individuals were so interested that they stood for two or even three hours. Some who had listened the first day returned for more the second day. Of course, the colporteur was busy with his Bible cart, near at hand, and we did sell a few tracts and Testaments in connection with our preaching.

Although the booths for acrobats, monkeys, theatricals, dancing children, magic, electric shows, rat-traps, restaurants, and many other purposes, drew all sorts of people, and these shows constitutes the main attraction to the festival, the religious ceremonial being participated in only by soldiers and school children, who go under the command of superiors to make their formal obeisances before the shrine erected for the occasion—nevertheless, those who stopped to listen to our preaching were always perfectly respectful. Never have we had quieter audiences. So far as my knowledge goes, not a boy said even a single rude word, or made a single disturbing sound. Miss Parmelee's presence at the side of the Bible cart served to attract continuous crowds to that spot, who, however, were perfectly orderly.

Hundreds filed slowly through our gallery, reading quietly the full explanations beneath each picture. It was an impressive sight. I am convinced that a suitable gospel tent, well equipped with a collection of such pictures could be taken through the secluded towns and villages of this land, and do a mighty seed-sowing work, especially if accompanied by one or two strong preachers and a skillful seller of tracts and Bibles, and prepared also to distribute widely some suitable tracts.

Preaching on this occasion was exceptionally difficult, not only because of the general noise of the multitude, but also because of the firing and explosion of fireworks and rockets from a booth about 300 feet away in one direction and a vociferous brass band at about an equal distance in another, and two or three heavy drums and numberless wooden clappers, attracting passers-by to the various booths. All of these distractive attractions were fairly busy during the larger part of the day, and continuously so during the evenings.

It is a fact worthy of comment that the Japanese are becoming fond of band music. No occasion, not even the religious festival, is now complete without a brass band. It is interesting also to note that many airs are produced familiar to western ears, such as "Marching

Through Georgia," "Bye, Oh, Baby," "St. Gertrude," "Nearer Home" ("Thy Love and Truth Stand Firm"), and "Auld Lang Syne."

To carry on continuous preaching amidst fireworks and brass bands and thundering drums may be spectacular, but it was exceedingly hard work, taxing well the speakers' voices and also their ability to gain and hold the attention of the passing throngs. It was surprising to me how well we succeeded, and how earnestly the people listened in spite of the distractions; for a moment we would pause while all would take a look at the magnificent rocket high overhead, and then we would resume our argument as though nothing had occurred, and the people would listen with unabated interest. Priests and professional wrestlers were among our hearers, as well as soldiers and students innumerable.

No two days of missionary work have ever proved so tiring to me. As only three speakers could be depended on for this work, each of us had to exert himself severely. The writer calculates that he competed with the brass band and the fireworks for about eight hours, and now for two days he has been trying to recover his mental and physical balance, lost by these excesses.

Our only regret is that for lack of funds we were unable to give the owner of each up-turned face a suitable tract which he could read and reflect on in the quiet of his home, which would also be seen by the ten thousand kindred who could not hear our preaching. We hope and pray for larger means next year.

Our Washington correspondent follows the Rev. William Davies to California with some goods words which we hope will have a wide reading. Mr. Davies and family stopped in San Francisco a few days last week on their way to Southern California. They are worthy the hearty welcome from our Congregational fellowship.

We print this week the brief statement of faith adopted by the Presbyterian General Assembly. It is their creed made portable, for use in the churches, to instruct the people, and to give a better understanding of their doctrinal belief. This brief statement, we understand, embodies the changes made in the Westminster Confession. Next week we shall comment on the revision.

The Rev. H. Melville Tenney of San Jose was severely bruised one night last week by being thrown from his bicycle against a post. He rode against one post and was thrown against another, so that the shock and the resultant bruises were such as to lay him up in the hospital for a week. He is making reasonable improvement, and he expects to be around again this week.

A Men's League has been organized in the Fourth Congregational church of this city. It meets each Monday evening. Sixty persons were in attendance Monday night of last week at a gospel meeting. The North End Review says: "The Fourth Congregational church on Green street has taken on new life and vigor in the past year. The audiences have largely increased, interest in the work has deepened, and the financial condition is good. Nineteen have united with the church in the past few months. Nearly \$500 has been pledged for repairs. The Sunday-school is in better condition than it has been for some years. New scholars are coming every week; new classes are being formed for young men and women, and the Young People's meetings are gradually increasing. The church is facing a bright future, and under the guidance of its earnest pastor, Rev. Mr. Stevens, is certain to forge rapidly ahead in the fight for good."

Brotherhood by Way of the Cross.

[An Abridgment of the Sermon by the Rev. Dr. A. H. Bradford at the Annual Meeting of the Congregational Home Missionary Society at Syracuse, New York, June 3, 1902. Text: 1 John iv:2.]

We are in the midst of a current which is hurrying toward new conditions. The cause of the change I find in the truth contained in our text. The force which undermines kingdoms overthrows barbarisms, destroys superstitions, necessitates co-operation, is the love of God as revealed in Jesus Christ. Those are blind who do not see that there is no solution for the problems which our own nation and the world are facing, except in the realization of brotherhood. This subject has been derided as humanitarianism, but humanitarianism has to do with humanity, and humanity is composed of men, and men are in the image God. As the tides are drawn by invisible forces around the oceans, so the unity of the world and the brotherhood of man are following in the wake of the doctrines of Christ which culminate in His cross. The epistles of John are full of teaching concerning the relation of man to man. They may be called the New Testament books for the twentieth century. No fanatic ever spoke with less qualification than the beloved disciple: "If we love not our brother whom we have seen, we cannot love God whom we have not seen. If any man saith that he love God and hateth his brother he is a liar. God is love and he that abideth in love abideth in God."

Not only prophetic souls but all who study history in its interior forces must see that the world is no longer for the few, but for the many. Some, strangely blind, with their little brooms of ancestry, wealth, position, ambition, are trying to sweep back the rising tide of brotherhood, but no broom can obstruct the ocean.

Let us consider some of the problems which are facing us at the beginning of the twentieth century, and which will be solved, if the current of history moves as swiftly as it is now moving, long before the century has closed.

Problem of the Races.

First—There is the problem of the races. Was ever any other land burdened with such responsibilities as are thrust upon us because of the mingling of the races? The Rome of the Caesars gathered no such heterogeneous population. Our cities are no longer American, or even Anglo-Saxon. New York and Chicago, next to Berlin, Hamburg and possibly Cologne, are the largest German cities in the world; Boston and New York are the largest Irish cities in the world; a new Naples, bringing its Vesuvius with it, may be found on Manhattan Island; the Northwest is filled with Scandinavians; the mining districts are densely populated with Poles and Hungarians, Hebrews and Italians. More immigrants came to our shores last year than in any previous year. They no longer represent the best classes of the countries from which they come. One-seventh of our population belongs, in whole or in part, to the negro race. All these classes are competing for supremacy. They assert their right not only to live but to a place in the Government.

Problem of Territory.

Second—The problem of territory. Dr. Draper in "The Intellectual Development of Europe" affirms that no nation has ever long survived with a territory reaching far both north and south. The zones seem to be natural boundaries of empires. But our dominion extends almost from the Arctic to beyond the Equator. Moreover, the geographical center of the Republic, once

near Omaha, first went 150 miles into the Pacific Ocean, and today is somewhere near the Midway Islands, which lie between Honolulu and Yokohama.

Diversity of territory means diversity of interests. Half a century ago the North was arrayed against the South. In these days the West is against the East, the Pacific seaboard against the Atlantic seaboard, the farmer of the prairies against the bankers of Wall street and State street. Later it may be colony against republic. Is this to be the first nation of history with territory extending from the extreme north to the far south possessing the principle of endurance?

Third—The classes. The attitude of the classes is even more serious than that of the races. Those who work with their hands are beginning to revel in their power. In three or four New England cities they have combined and elected mayors. Soon they will legislate for their own interests. If any class ever does this, why not this class? The labor unions determine what work shall be done and who shall do the work. They decide not only as to wages and as to hours, but as to material to be used and where it shall be secured. You cannot have your house decorated or your church erected without a visit from the walking delegate. The freest of men is a slave both to the capitalist and the labor union. On the one side are gigantic combinations of wealth; on the other equally gigantic combinations of labor. The social question is now one of trust against trust; the trust of money against the trust of muscle. For a time brains will be mightier than brawn, but when the man who works becomes educated, and has brains as well as brawn, the victory will be his. The result need not be dreaded if he can be free, for as a class the day laborers are manly. Only tyranny is a menace.

Some Form of Socialism Needed.

That these two opposing powers are predominant is evident. The labor unions may stop every wheel in every factory and make impossible the movement of a single spindle, and the trust of wealth may make ice and meat too costly for the table of the average man. Much of suffering, hunger and disease results from the tyranny of one trust or the other. The battle is on and no one knows when it will end, or what new combinations are possible. I see no solution of these problems except in some form of socialism, not because I am convinced that Socialism is ideal, but because it may be the only escape possible for those who belong to neither of the two tyrannies.

Fourth. It would be out of place here to enter upon a discussion of a subject which at present belongs to politics, and yet I must refer to the fact of national expansion. The flag now flies over the mountains of Alaska almost to Behrings Straits and the coasts of Asia, above islands in the Central Pacific, and over a people who are not only foreign, but Oriental, with antagonistic traditions, ideals, temperaments. The question for this assembly is not the wisdom or unwisdom of expansion, but what duty does it place upon the church.

The Union Jack floats above essentially the same people in England, Australia, Canada and South Africa. Great Britain, without India, is a unity; Germany is a unity; Italy is a unity; Russia has no problem of race; hers is purely one of territory and classes. The condition is different here. For weal or woe our destiny is more or less bound up with hostile tribes half-way around the world. Strangers to Puritan ideals make our laws and elect our rulers. Proud of our ancestry we turn our eyes toward Plymouth Rock but the center of

population lies beyond the Mississippi, and those who dwell in the great States of the West and South regard the children of the Pilgrims as provincial, and, possibly, the judgment is correct.

Moral Effects of Immigrants.

Fifth. The moral and spiritual ideals of the founders of the Republic are opposed by the lower standards of Latin nations, and the effete philosophies of India and China. Paris antagonizes Plymouth in every large city. The Vedanta is offered as a substitute for Jesus in more than one university center. We glorify the principles of the Pilgrims and the men of Massachusetts Bay, but what do Norwegians, Germans, Polacks, Filipinos, Russian Jews, Italians, Bohemians, or the Negroes of the Black Belt know, or care, about Brewster, Bradford, the Mathers and the Endicotts? Many of them hate all government. Even the exhortation to regard the Lord's Day often seems a tyranny.

The Solution of the Problems.

I turn now to the possible solution of these problems. From what direction will light come? Not from commerce; commerce is selfish. It complicates rather than relieves the situation. It seeks new worlds to conquer. It makes wider the spaces that separate the rich and the poor. Economic laws are its only Bible. In its eyes men are commodities, and labor is something to be bought and sold. The indirect effects of commerce are often beneficent, but that which shall be powerful enough to mold all the classes, races and territories into harmony and unity must take no thought for itself.

Neither is there hope in armies and navies. Force never solved any problems, and threats are good only while the threat lasts. A contented people is a better protection than fortifications and ironclads. Teachers and preachers can do what captains cannot do, and relief ships may sail among breakers in which monitors would go down.

Neither can our problems be solved by education alone. We must discriminate here. Education with moral principle is indispensable. Ignorance is a source of many evils, but education is not a panacea. Education is mightier than armies and navies. One university like Yale is a better defense for a nation than a fleet of ironclads, but education may be as selfish, miserly, divisive as commerce or conquest. It simplifies, but it supplies neither ethical motive nor moral passion.

At last we come back to our text. The realization of brotherhood is the hope of our Republic. The power must come from above, but its mediation must be through men. "If God so loved us we ought also to love one another." That is the revelation of a duty and of the inspiration which will make the duty easy. Love is the only force mighty enough to transform men and regenerate society.

What is brotherhood? A fellowship of loving hearts. It implies the consciousness of a common origin, common rights, common responsibilities, common duties and a common destiny.

Brotherhood is the dynamic of civilization. There will never be a united nation nor a redeemed world until there is a realization of brotherhood. Whence has come this new emphasis on brotherhood? Brotherhood is by the way and by the power of the Cross of Jesus Christ, and that cross is the guarantee that all men will some time yield to its sway.

The cross destroys divisions, binds nations, unbinds slaves, reveals men to one another by revealing unto

them the eternal God in vicarious sacrifice. Therefore, brotherhood is inevitable. This is the message of Christ to the twentieth century.

Brethren and friends, the missionary enterprise at home and abroad is the sublimest manifestation of brotherhood that history has seen. What sent Francis Xavier to China and Japan? What inspired David Livingstone to penetrate the dark continent and traverse its spaces from ocean to ocean? What motive was behind Marcus Whitman and Cushing Eells when six months were required to go from the Hudson to the Columbia? What sustains the heroes and heroines who are even now braving savages and ending the social hunger on Southern Islands and in far Onalaska? There is but one answer. To them all human beings are sacred. They see their fellow-men in the light of the cross; they are not sacrificing for heathen and aliens, but for their own blood brothers. They are not seeking to make proselytes to a puny sect, or to an incomprehensible creed, but to claim all men for the common home and the common love. They are the ambassadors of no selfish society, but ministers of the church of the Good Samaritan, the Golden Rule and the Law of Love.

We are now face to face with a sublime and inevitable fact. The only path to peace among races and classes, to harmony and enduring progress in society is by the royal way of the cross. He that would save his life must stand ready to lose it—this is a law binding both on individuals and on nations.

The importance and sanctity of our missionary activity is now also evident. The only road that leads to brotherhood is that which goes by Gethsemane and Calvary. Men must be led to the cross and kept before it until they are filled with its inspirations, in order that brotherhood may be more than a dream of enthusiasts—even the passion of those who know themselves and all men to be the children of God and the heirs of his eternity.

The Los Angeles Herald gives the following concerning the Central Avenue church: "In view of a steadily increasing attendance, the Central Avenue Congregational church trustees deem it advisable to build an addition to the present structure whereby the seating capacity may be increased about 200 persons. Satisfactory plans have been drawn and accepted by the committee in charge. The necessary funds are forthcoming, and it is expected to have the church under way by July 1st. The lot on which the building stands is eighty-three and one-third feet front by one hundred and fifty feet deep, and is situated on the corner of Central avenue and Twenty-eighth street. A main entrance will be built facing Central avenue, and the present Sunday-school accommodations will be improved. But even these changes are likely to be inadequate a year hence, and members of the church are looking forward to an entirely new building, and express confidence of carrying out this plan by 1905. The church has now a membership of about one hundred, and an average Sunday-school attendance of about three hundred. It is entirely out of debt, a state of affairs that has been brought about since the present pastor, Rev. N. L. Rowell, took the pastorate four years ago. At that time there was a membership of thirty, and an average Sunday-school attendance of less than fifty."

Better a salt herring on your own table than a fresh pike on another man's.

The Spanish-speaking People of the Southwest.

[An Address by Rev. A. B. Case of Los Angeles at the Annual Meeting of the Congregational Home Missionary Society at Syracuse, New York.]

Our great Southwest embraces under the American flag more of Mexico's original territory than Mexico herself retains. Previous to 1836, when the first loss occurred, the map of Mexico included the vast region now covered by Texas, New Mexico, Arizona, Nevada and California, together with Utah, the greater portions of Wyoming and Colorado, and parts of Indian Territory, Oklahoma and Kansas.

The first Spanish settlements of New Mexico and Texas considerably antedate those made by the English on the Atlantic Coast.

Sante Fe was founded thirty-eight years before the arrival of the Pilgrims, and at the period of the American Revolution there was beyond the Rockies a Spanish civilization two centuries old. California was settled later, beginning with the founding in 1769 of San Diego, the first of the famous Pacific Spanish missions. The gaining of Mexican National independence in 1820 stimulated northern migration and settlement. The discovery of gold in California drew not only Americans, but thousands of Mexican adventures, and since the opening of railway communication between the two countries there has been a steady stream of immigration this way.

The Spanish-speaking population of the Southwest is now approximately 500,000. Three-fourths of these are found in Texas and New Mexico. In this latter Territory, although we have strong American centers, like Albuquerque and new Santa Fe, the Spanish-speaking people outnumber the English-speaking 3 to 1. So thoroughly like Mexico is this land in physical conditions, people and customs, that could a family from the old country be plucked up in the night, removed a thousand miles north and transplanted, they would not dream that they had left the fatherland. California has upwards of 50,000 Spanish-speaking residents. In that State, as in Texas, the rapid inpour of Americans is steadily obliterating the Spanish civilization.

A few hundred families only of these 500,000 people are pure Spaniards by birth or descent. Some 10,000 are pure Indians. The great majority are of mixed Spanish and Indian blood, the Indian predominating.

The Spanish Americans have many admirable qualities. They are courteous, hospitable, cheerful and kind-hearted, simple in habits and peaceable when not influenced by drink. They have an easy-going nature, a restful contrast to the excessive activity of the Yankee, yet too literally in line with the precept, "Take no thought for the morrow." They are called shiftless and improvident. Judging by our standards, you would say that they represent a very low plane of morals, a life pitifully devoid of those elements which the gospel only can develop.

The masses are living in poverty. Lands, water rights, and nearly all that goes with them are passing into the hands of the shrewder American. As in the case of the old Canaanites, these once sole possessors of the land are in large numbers becoming the hewers of wood and the drawers of water for the supplanting race. They are looked down upon as inferiors. Advantage is taken of their ignorance and simplicity, and unjust treatment instead of sympathetic and generous is given.

Our American Spanish are, as a whole, more illiterate than are their countrymen in Mexico. Comparatively few adults can read or write. Until 1872 no public school system was established in Mexico, and until very recently wretched advantages have been the rule in the country

districts. There is now improvement, and largely through the public schools and the excellent mission schools the people are to become Americanized, and in another generation the Spanish language will be practically displaced by the English.

The Spanish-speaking world is Roman Catholic. The kind of religion which Spain planted in America and elsewhere was the kind she then possessed. The Inquisition in all its rigor was established there and made to play its part in the conversion of the Indians. I do not say that the Mexicans have been taught nothing of Christian truth, but judging from results in the people after four centuries of training it is clear that what they have received in the way of faith is not the "power of God to salvation." Our Spanish Southwest, like the rest of the Spanish-speaking world, while nominally Christian, is still mostly unevangelized. The Roman church there is active, and retains in general a strong hold upon the people. In New Mexico the Society of Penitents still flourishes. This is a brotherhood banded together for self and mutual castigation. To lessen the results of divine wrath in the coming world, repeated and terrible punishments are voluntarily submitted to in this world, as scourging upon the naked back with huge cactus branches, and other desperate inflictions, which are carried nearly to the point of death, and sometimes result fatally. No pagan rites of any country or age were more cruel or more pathetic than these still practiced by nominal Christians in our own land. Can it be said that they have been pointed to the Lamb of God?

These customs prevail only in the more isolated regions. In parts now dominated by American influence the Roman church is losing her grasp upon the Spanish-speaking people. This does not mean that they are becoming Protestants. It rather means that the godless character of those Americans who are most associated with the Spanish race is operating against the little religious life possessed by them, and thus renders more difficult the effort of those who would interest them in salvation.

Another fact more indicative of opportunity is this: In many parts, as notably in California, the Catholic Church is so occupied in the care of its increasing English-speaking membership that the Spanish, to whom its sole care here was once given, are in no slight measure neglected. Spanish-speaking priests have been largely displaced by English-speaking, and thousands of our Mexicans have ceased attendance at church services. While other causes contribute to this result, it is true that an English-speaking priest and a congregation largely American, decidedly discourage the attendance of our Spanish people. A devout young Mexican in California once said to me, "I went to the church (Catholic); the preaching was in English, the mass was in Latin; I understood nothing and came away fasting." A Spanish woman attended, on invitation, a little prayer service, and as she listened in her own language to some happy testimonies as to Jesus' power to save and keep, she was moved to tears, and afterwards said to me, "Sir, we have lost *our* religion." Such a condition is very favorable to the Protestant Spanish missionary.

Another open door is seen in the increasing thousands of new immigrants from Mexico. They, cut loose from the old social and religious ties, are peculiarly receptive to new light.

What now, is the present condition of Protestant Christian work? An excellent beginning has been made. There are in New Mexico forty-seven mission schools, of which many belong to our Congregational Education Society. These, as an esteemed brother missionary has said, are every one of them a window, looking out of the

narrowness and darkness of local conditions into the great bright world, affording to many the only possible glimpse of that world, and, we may add, of the world beyond.

Distinctively Protestant church work in the New Mexican region was begun by the Presbyterians fifty years ago. They have now thirty-four mission churches, with 2,000 members and a force of more than twenty pastors and evangelists. They have a Training School for Spanish preachers and a Spanish Publishing department. The Methodists have also a well established work, and other denominations are pressing forward with the gospel. In the two territories—New Mexico and Arizona—there are not less than 70 evangelical Mexican churches, with an average membership of 25.

The Congregational Home Missionary Society has only recently put her hand to this work. In these same territories our beginning is three Spanish-speaking churches.

That there is abundant room for our help there is seen in the fact that only about one-half of the country places are yet reached with the gospel, and this is the region where the most of Protestant work has been done.

California, as a Spanish mission field, has been strangely overlooked. Our Christian people there have been so occupied in establishing their own churches, aiding in ordinary home missions and sending the gospel abroad, that they have given little heed to the dark-skinned foreigners all about them. It was left for a convert of our foreign missions in Mexico to come from that land and commence the evangelization of his own race in our land. Three denominations, including our own, have taken up the long neglected work, having, counting all, three missionaries and four native evangelists. There are now upward of 300 converts. The Congregational Home Missionary Society, only four months ago, made its first appointment for a Spanish missionary in California. There had not been funds, but our Congregational people on the Coast had already started a work, through which, as partial results, more than fifty Mexicans have been brought into their fellowship. The land, a goodly one, is before us in California. Only fifteen preaching stations, counting all Protestant work, have yet been established, and there remain not less than one hundred Spanish communities equally needing the gospel. Add to these the many other hundreds of communities through the great Southwest, in like pitiful destitution, and they make their own appeal.

There is variety of condition in this broad field. In New Mexico, while Mexicans and Americans are found together in the larger towns, there are hundreds of places nearly or quite purely Mexican or Indian. Some of these are ranches of but a few families; others are pueblos of several hundred population. In California I am aware of no exclusively Spanish-speaking community, and in Southern California it would be difficult to find an exclusively American settlement. Thus, in our mission work, while some Spanish churches are organized, the converts in many places are welcomed directly to our American churches, and regular Spanish services provided for them. This is the plan so far followed in our Congregational work, and the fellowship is a mutual blessing. One of our country churches was bravely pressing on with a membership of nine Americans. During May, just past, they received to their communion twelve Mexicans, seven on one Sunday and five another, and each time the whole church arose, came forward and gave the incoming members a warm right hand.

Come, for a moment, with the missionary, and note

some of his difficulties and encouragements. We meet with almost incredible ignorance. This is sometimes accompanied with excessive conservatism. "What my fathers believed is good enough for me." The Bible is regarded with grave suspicion. "What our priests teach us, that we are to observe." Uncommon tact, patience, and, above all, love, are needed in dealing with them. Again is found a religious indifference which is far more serious than the conservatism. Thousands have lived so long apart from church influences, neglected alike by Catholic and Protestant, that matters of salvation do not readily awaken interest. "How long since you were at mass?" "Twelve years," or "Sixteen years." "I believe there is a God; that is enough." Then our Mexican people have an extreme fear of adverse criticism. The one who takes a stand for Christ must expect plenty of it. His own brother or wife is, perhaps, his strongest opposer. Many who are convinced never openly confess, and for lack of courage fall back. Two young men, one from Mexico, the other from Puerto Rico, came to Pomona, Cal., a few months ago, and both there accepted the Savior, and were received to our church. The sifting of Satan which followed well-nigh dismayed them. Among other slanders it was reported that they were paid \$25 apiece for their "conversion"; but they stand firm.

Note now some features of encouragement: Christian efforts do not fail of appreciation. The missionary not infrequently addresses an audience of fifty or one hundred, or more, in a Protestant house of worship, or a schoolhouse, or at a railroad camp. They are earnest listeners. The preacher is inspired by the knowledge that he is telling what is literally "news" to those who are before him. If not a regular appointment, at close of service is heard from one and another, "When will you come again?" or, a visitor from a neighboring town asks, "When can you come to our place?"

The very conservatism, so natural to the Mexican, and which seems like a barrier to his conversion, afterward holds the converts firm as a rock, and the high degree of faith and courage required to renounce the old life and accept Christ, the Master, graciously rewards with a rapid and marvelous transformation of character.

Then, what is best of all, these Mexican Christians develop remarkable activity as soul-seekers. Like Andrew and John, each one goes straightway to find his brother.

Our Spanish Southwest is not a large mission field, as compared with the foreign Spanish countries, but while its needs are unmet they equal in urgency those of any land. Superintendent Kingsbury speaks from personal knowledge, and voices the convictions of all our Southwest workers when he says, "No more important work can be found in the world than the work among our Spanish-speaking Americans. The churches do not know about it. They have no idea of the number of those people; nor have they any conception of their religious needs. If only they lived in Africa the churches would go to their relief."

Our dear Congregational Home Missionary Society and the splendid body of Christian churches that stand back of her will surely take a largely increased part in the effort to win our own home Mexican people for Christ. Our few Spanish toilers out there are praying daily and earnestly to the Lord of the harvest that he will send more laborers into that field.

Brethren, "All the world" includes New Mexico and Arizona and Spanish California, and "Every creature" means Benito Franco and Tomas Montoya and Jose de la Luz Ronquillo.

The Sunday-School.

BY REV. W. H. SCUDDER.

Temperance Lesson. (Rom. xiii:8-14.)

Lesson XII. June 22, 1902.

The keynote of this world is "Struggle." However varied the tune, or diverse the melody, we can never get away from nor alter the keynote. A great many people consider this world a terrible place, and seem to feel that the Almighty made some kind of a blunder in pronouncing it "Good" when it left his creating hand, or else it has been departing from its original center of "good" as the earth starts away from the sun at a certain time of the year, the difference being that the earth swings back again to its normal situation as the year progresses, while the world of human beings seems not to have reached the turning-point in its orbit. But these good people are entirely mistaken. Like a man with blue glasses; they see everything in blue colors, and are enough to give any one the blues, who happens to come within range of their voices. Well! but isn't the world bad? Does not the Apostle John warn us in regard to it somewhat after this fashion. "Love not the world; neither the things that are in the world." Yes, but the most important word in that verse is "love," which interprets the term "world," and it is because men have loved the "world" that all which we call "bad" has come into it. We must look at the "world" just as God did. He built it on the principle of antithesis—*contraries*! There is cold and heat, light and darkness, centrifugal and centripetal forces, attraction and repulsion, and hosts of others too numerous to record. What's the matter with the world? Simply this: Men find that two sets of forces come into their lives, and then the struggle begins. Which force shall have us? Or shall we have one or both of them? The world has been made what it is by regnant forces, and if it seems a place where men find it difficult to be good it is because men have yielded to forces which have formed untoward conditions, just as malarial force is emitted by swampy ground, and renders the entire district uninhabitable and diseased. In epochs past many of these forces were widespread—polygamy, slavery, idolatry; and many exist today. One of the most widespread of these is intemperance. The gospel of the Son of God was set in the world a force, to array itself against these rampant forces of evil, and the ages have proved that victory is within its folds, as one after another of these great evils has retired from the field shattered, and defeated so completely that they will never occupy the ground again so long as humanity endures. At present the warfare against intemperance seems to meet with scant success for Christianity. So! Let us never say that without a deep look at the state of things. One of the peculiarities of the battle waged by Christianity lies in the unseen and often unnoticed work it is accomplishing in parts where the fighting is least heavy. That the foe is of Goliath statue no one can doubt. The evil is large enough to spread itself over about all the territory that the earth can furnish. It is rightly characterized in this passage as "works of darkness" (v. 12). Its results as seen in these fair States of our grand Republic are "works of darkness." Four-fifths of the crime committed can be traced to its baleful effect upon the drinker. It opens prison doors, but only to incarcerate poor wretches whom it has first rendered irresponsible by destroying their judgment and inflaming their worst natures. It mocks at weeping women, whose flesh it has

worn to the bone, by depriving them of the support of strong arms and wage-earning hands. Shame on anything which thus makes a prey of the dependent and the weak, driving joy from the heart, health from the body, and light from the home. It brings its fetters to the growing youth and manacles the fair limbs, as well as poisons the blood. Happening to pass a saloon but last week, I saw a father stooping over his four-year-old boy, placing with his own hands the beer-glass to the innocent baby lips, and inciting the little fellow to drink by words of "How good it is!" In the days of the Indian it was a custom that the father, in certain circumstances, should stand before his own boy and plunge a knife into the heart that had proved itself cowardly; but, oh, with what scorn would an Indian brave have contemplated the thought of knifing a hopeful, courageous, promising youth! Complacency in this regard has been left to the drinkers, saloonists, liquor manufacturers. "Works of darkness," verily! Not a commandment of the Decalogue that is sacred to the rum traffic. It removes God from man's eyes, and makes the worship of self so absolute that home and friends and country and God are counted as nothing. It fills the mouth with cursings and the heart with blasphemies. It is wrecking the bulwark of our American civilization in its spoliation of the Sabbath. Reverence for parental authority and rights disappears under its tutorship, and family unity, beauty, honor, are lost in its destructive processes. The list needs not to be extended. Verse 9 covers the case. Moses broke the tables of stone in indignation and horror at gross idolatry among God's chosen people. Intemperance breaks them in glee at the thought that, removed from man's sight, its victims will become lawless anarchists in God's domain, ruined in body, soul, spirit. The three sets of words used in verse 13 give us the three principles utterly destroyed by this enemy of the race—temperance, or self-control, for reveling and drunkenness follow swiftly on the loss of that self-poise induced by intemperance; purity, for the sluice-gates of the imagination are thrown wide open to every manner of filthy thought and impure motive; peaceableness, for discord is fomented by this monster, whether in the soul, the home, or the State. But the gospel is never pessimistic or hopeless, and we should not be. Gigantic evils call for heroic consideration and careful measurement of strength which may be employed against them. What principle has the gospel for the subduing of this great enemy? It knows but one—Love; and when Christian love becomes the prevailing motive in men's hearts we will begin to see the end so greatly desired. Love is far from what we generally consider it. We name it the "tender passion," associate it with emotion, and assign it to sentimentality between youths of opposite sex. A better day is dawning for the world, and our idea is becoming more commensurate with the reality of the power of love. 1. It calls to a recognition of indebtedness (v. 8) "Owe no man anything save"—what? "To love one another." That provokes a smile! The apostle sweeps away all minor debts and leaves us the greatest to pay. How much do we owe to our neighbors? Negatively, we owe it to them to abstain from anything that "worketh ill" to them. Abstain, did I say? I beg the pardon of all who read the words, of all who are the victims of disease, of all who are smitten by the curse of rum. "Abstain" is a supremely self-centered act in the light of this commandment of love! No; remove, destroy, annihilate, or any other word that language can furnish, that which works ill to my neighbor. The man that sees fire destroying his neighbor's home, and "abstains" from

smothering the flames needs the spark of love kindled in his barren bosom, and the law would try to place it there by holding him culpably responsible for "abstaining." It says: "You owed a debt when you saw the fire consuming; why did you not pay. How much do we owe to widows, orphans, prisoners, rum-permeated bodies, and how shall we pay? Hospitals, county houses, jails, asylums! Is that adequate payment? Love cries aloud for better than these. Pay by removing and abolishing forever the cause of this ill. There is the saloon. Pay the debt. Let a line run from every Christian house to the saloon, and float from it a streamer with these words: "Love works no ill to his neighbor," and we owe it to fulfill the law, to remove that which works ill, just as a physician extirpates the deadly germs of disease by removing that in which the germs grow.

2. Immediate action (v. 11). "Knowing the season, that already it is time for you to awake out of sleep." Sleep signifies indifference, a senseless condition relative to what is occurring about us. The clarion notes of the trumpet should be sounded close to the ears of these sleepers. If the Christian people alone would awake to the sin, the misery the desolation and dangers of the saloon, there would be fear in the camp of the enemy. Is it possible to awaken us? Yes, when love is made to mean love, and not sentiment, and when we Christians learn that there is an inexorable responsibility on each one to keep the law inviolate. God says, "Thou art thy brother's keeper." The need of the hour is knowledge that the season is ripe; now is the time for massing, agitating, legislating, voting, creating public sentiment, educating. It is time to wake from sleep.

3. Great enthusiasm. Why? "The night is far spent." Thank God for that. It has been crowded full of hideousness, but it is far spent. Can we believe that evil spends itself faster than formerly? For one I consider this one of the sure signs of great moral advance, and the coming of the kingdom. It is an undeniable fact that the world wants to cast out that which troubles it much more generally than it did, say, in Moses' time, in Solomon's time, in Paul's time, in Luther's time. And however much intemperance has reveled and run riot, however much it seems to have increased and is organized, and has accumulated wealth wherewith the traffic may be spread, "the night is far spent." Already the day shows its glimmerings in the distant horizon. The conflict is on now. Let Christian hosts be filled with enthusiasm and go forth to the victory. Ours is God's fight. He surely conquers.

In every age since the gospel was first preached there has been complaint of the "decay of Christianity." In every age men have declared that the inner substance of religion has vanished, leaving only an empty husk of profession. In every age the charities of the gospel have been spoken of as about to take their flight from an unworthy world, and the nominally Christian peoples as no better than whitewashed heathen. The gulf between profession and practice has been declared to have grown impassable, and the hope of growth into better things has been treated as a delusion. But Christendom still holds together by virtue of what it has of Christian principle to serve it as salt. And men and women still live heroic lives and die joyful deaths for the sake of him who lived and died for us. For the cheerless prophets who tell us that the worst age is our own would need omniscience to speak with the confidence they use in judging the character of their own time, or any time. And if they had omniscience it would teach them charity.—Sunday-school Times.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Practical Humility. (Matt. xxiii: 1-11; Isa. lviii: 15.)

Topic for June 22, 1902.

There are very few topics more difficult to consider profitably than that of humility. It is the very heart of Christian life in our relation to others or our thought of ourselves. It is a trait of character most easily and most commonly assumed. We hate pride in others as we despise no other quality in them; so we take pains to impress our fellows with its absence in us. In doing so we unconsciously display forms of humility which by no means represent the real thought of our heart. Besides this, pride masks itself behind so many commendable features. It is not easy to decide just where self-respect ends and pride begins; or exactly how seeking opportunity is to keep clear of the selfish-seeking solely for one's own benefit and exaltation. The attainment of humility is not to be reached in a day or the thought of it dismissed in a flash.

* * *

The extent to which the inward and outward may differ in this respect is seen in the exhibition once made by a Christian woman belonging to a distant church. It was her custom to rise in the prayer-meeting and bewail at length her unworthiness. She was the least of all the disciples, she would say, and repeat her shortcomings with great self-abnegation. Some quick-witted but not altogether polite young man determined to test the sincerity of the good sister's humility. So, taking seats behind her one evening, as she began her usual self-denunciation, they spoke out in tones loud enough to be heard by her, saying: "That's so"; "You are right there"; "Yes, yes, sister"; "True, true, true!" This quite disturbed the humble woman as she overheard this confirmatory witness to her unworthiness. She grew uneasy and began to stumble in her testimony until she at last turned to the young men behind her and exclaimed with great vehemence, "I am as good as you be any time."

* * *

There is a vast difference in temperament in the matter of humility. Timidity often appears as a token of a humble mind. Indolence is sometimes taken for the absence of self-seeking. A person may be too lazy to push himself or anything else. But all this is not humility, which is found in no one who feels all the force of selfish possibilities, and yet under a higher and stronger motive places it all under his feet. There is only One who has succeeded in keeping a perfect humility in his thought of self and his conduct before others. The world has no training and no motive which can introduce humility into the human heart and keep it there. Humility is not practical in the worldly life. A well-trained and wisely restrained pride, is the only consistent condition of any man living for this world.

* * *

A man ought not to attempt to give his energies to and find his satisfaction in worldliness by adopting the principles of the kingdom of God, any more than a Christian can wisely seek the results of the kingdom of God by pursuing worldly methods. It is as foolish to "go limping between the two sides" today as it was in the days of Elijah and Carmel. "If Jehovah be God, follow him; but if Baal, then follow him." If a person is to get the most satisfaction out of his choice, he ought to carefully follow the principles and methods which

belong to his choice. So practical humility can be an actual fact only when one has chosen to become a member of the kingdom of God, and purposes to adopt its methods, seek its results, find his satisfaction in it and make his way towards the destiny offered by it. Real, practical humility, as presented to us in the Bible, and as set before us in the life of Jesus Christ, cannot come in any other way.

* * *

The whole principle is contained in the eleventh and twelfth verses of our reference in Matthew. The matter of honor, of preferment, of position, of reputation and the like, is to be left out of our seeking. These are to be turned over to the care and the control of our God. The main importance is what place we occupy in the kingdom of God, and not what honors or estimate are put upon us in this world. It does not matter nearly so much what kind of a car I occupy in crossing the continent, as it does what kind of a home I have after I reach my destination. To so damage myself on the trip that my home must be far less to me always would be the height of folly.

* * *

When one drives out of his mind and plans his own exaltation, and trusts God to arrange whatever his wisdom suggests in that regard, he eliminates from his life the envies, the jealousies and the heart-aches which always come to him who is anxious over his honors and his place. His thought is of pleasing him whom he serves. He is happy in doing his full duty day after day. His eyes are less apt to be blinded to the better course of conduct. Temptation finds fewer opportunities of successful attack. The struggle between the inner feelings and the outward experience is greatly reduced. Fidelity has an untiring impulse. The rugged path of service is illumined by a heavenly light. Love for our fellows is not darkened. And our anticipation of the future life glows more and more like the rising sun.

Sparks from the Anvil.

By Dr. Johns D. Parker.

The proofs of the resurrection are so abundant and positive that it is a marvel that any thoughtful person can doubt it. The Bible is full of evidences of the life hereafter. When God appeared to Moses at the burning bush, he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob," and Christ declared that he is not the God of the dead, but of the living. This is positive and syllogistic proof of immortality. The translation of Elijah, the appearance of Moses and Elijah on the Mount of Transfiguration, the resurrection of Christ—all prove the life hereafter conclusively. Without the life hereafter existence itself would be like a broken column. Without immortality how could the righteous be rewarded or the wicked punished? The universal longing of all men for immortality has a deep significance. The burden of Christ's mission was the bringing of life and immortality to light in the gospel. Spring is a beautiful symbol of the new life beyond. When the snow melts, and we behold the new leaves covering the forests, and the flowers springing up in the valleys, we see the power of Nature to produce new life. When the traveler approaches the ocean, a long time before his eyes rest on the waters, he feels a moisture in the air, and hears the distant roar of the breakers. As we approach the Infinite Ocean, if we listen attentively, we can find many evidences of the life to come. John, in spiritual vision, beheld a great multitude which no man could number round about the throne. And he was told, "These are they which came

out of great tribulation, and have washed their robes and made them white in the blood of the lamb." The blessed time will come when the good will have the more abundant life and hunger no more, and thirst no more.

* * *

The "Adam Myth" is just now occupying more place in public thought than it does usually. It seems to be the "rock of offence" in theological matters. Grave doctors of divinity, who have never given much thought to science, make it the "iron bedstead" for candidates for the ministry, and if the candidates are too long they are cut off, and if too short they stretch them out. In this shortening and lengthening process some candidates are rejected, and one poor, rejected, broken-hearted candidate actually died. Young graduates from the seminary, who have just come out of the theological nursery, seem to know all about the matter. Some talk as if they *knew* Adam, and carry his photograph in their vest pocket, and some declare that he never had an existence. Now, has not the time come for a "spasm of common sense"? Scholars generally agree that the Bible is *phenomenal*, that things are spoken of as they appear. The sun is represented as moving in the heavens, as it appears to the common observer. The sun is spoken of "as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race." Christ's disciples believed the earth to be flat, and the Master did not enlighten them. He was dealing *exclusively* with practical questions. When one asked, "Lord, are there few that be saved?" he said, "Strive to enter in at the strait gate." Recently a professor in a theological seminary said, "The author of Genesis wrote as if the earth was made in six days," which was perfectly natural, and accords with the theory on which the Bible was written, but "he left modern science to give the true interpretation," just as it does in regard to all facts that touch science. Suppose an animal should be born with a skin that never grew any larger, so as the body grew larger the skin would ultimately burst open or squeeze the animal to death. The skins of all animals naturally grow with the body, and thus, at all periods of the animal's existence the skin fulfills its functions, to protect and keep the animal warm. Why should not our theories grow and adjust themselves as our knowledge of science and philosophy and religion increases. Any one who understands geology and Hebrew can see that the cosmogony of the Bible is true, as it agrees in substance with modern science. If the forty writers of the Bible had written from a scientific standpoint, the Bible would have been a sealed book to the ancient people to whom it was given. Men grow in a knowledge of both human and divine things. The writer considers this one of the surest proofs of the inspiration of the Bible, that divine truth is contained in a vessel so flexible in its verbal nature, that it is always full and never runs over. The Bible is a universal book, suited to all people and adapted to all times. Let scientific men go on with original investigation. Give them time and freedom, and they will undoubtedly find out about Adam, and about many other things which the world desires to know. Fortunately, the spirit of persecution is growing less from age to age. When the facts are ascertained beyond a shadow of doubt the theologians can correlate the truths.

The writer regards it as one of the best signs of the times that churches are demanding new creeds. Many old systems of science and medicine have given place to new systems. The Presbyterian church, like a thrifty young tree, that grew so fast that it split its bark, has outgrown its ancient creed. Rapid growth indicates

vigorous life. Presbyterians should keep to their legitimate work, and examine candidates in regard to their spiritual life and fitness for the holy calling, in regard to spiritual and practical things that pertain to their vocation. The existence or non-existence of Adam belongs more to science than theology. Adam will take care of himself, but millions are dying for want of a Savior.

The Life Beyond.

By W. N. Burr.

"It is all morbid nonsense. I don't believe anybody in his right mind ever wants to die and go to heaven," remarked a man as he left the church, after listening to a sermon that had been rather more heavily charged with homesickness for heaven than is usual with sermons in this day.

"Oh, yes, when the time comes I am sure some people do want to die and go to heaven," responded his companion. "But I don't believe a man in the strength of his best years ought to think much about it. This world now, heaven by and by. We do better if we keep our heads in this world while we're here."

We are so intent upon our work of building up a kingdom of righteousness on the earth, and so sure of the importance of it, that perhaps we are suffering from neglect of the look beyond. It is not always a sign of morbidness nor of the near approach of dissolution, if there comes once in a while a bit of a longing for the home over there—even when we are "in the strength of our best years." Paul was not morbid the day he wrote to the brethren at Philippi, "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." The true, earnest-hearted Christian, who is laying up treasure above, does find his heart going out where his treasure is sometimes; and as he comes more and more to know what there is in Christianity for people who have been born into this world of imperfection and struggle, he does some little thinking sometimes about the day that is coming when he shall be through with sorrow and sin, and shall actually stand face to face with Jesus Christ, the Beloved, in the place which Christ has gone to prepare for his own. "I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself: that where I am there you may be also." That means something to the lover of Jesus Christ. It is not necessarily a bit of morbid sentiment. There is just as much difference between the morbid or the merely sentimental longing to get out of this world and the Christian's longing to be with Christ, as there is between the mournful hypochondriac's "pleasure in infirmities" and Paul's "pleasure in infirmities."

Corona, June 7, 1902.

Married.

On June 5, 1902, in the First Congregational church, Los Angeles, by Rev. Warren F. Day, D.D., and Rev. William Horace Day, Mr. George Ray Horton and Miss Jessie Pearl Balch, with Mr. Clifford Nott Hand and Miss Alice Bertha Harsthorst—all of Los Angeles and members of the First church. This double wedding was witnessed by a large company. The large audience room was beautifully decorated.

President Gates of Pomona College, Claremont, is to be inaugurated during commencement week, on Tuesday, the 24th.

A Cottage and Rooms and Board.

A small furnished cottage to rent; also pleasant rooms, with board. High location, magnificent view, quiet surroundings. Address, Sunny Oaks, Saratoga.

College Girls and the Home.

I would urge a college training upon each girl, if only for the sake of the home she now has and the home that may yet be her own. Think, for a moment, what she may bring back to the home from which she goes out to college, to share with the parents who in their youth had no such chance as they have given her. They may not care for her Latin and Greek, perhaps, but they always care for the general interest and knowledge that, while it does not rob them of their daughter, gives them a companion and friend.

Think what the college girl, who has kept the love of home alive and warm in her heart, may be to the younger brothers and sisters, whose admiration for her makes them as wax in her shaping hand. There are no measurements to tell how infinitely more she can be in the life of her elder brother, because of the training that lets her look out on life from his point of view, knowing what he knows, able to move with him along lines of thought where companionship is wise and best.

By and by, when she enters the home of her heart's choice, what a power she has of sharing a still dearer life, in whose inmost recesses she ought to be at home. What a treasure she may bring, not of mere facts out of mere books, but of trained faculties, developed judgment, power of adapting means to ends—all gifts to be applied to the home problem, so complex and so changing as to tax her resources at their best. She may be all that is possible as a woman, yet there is none too much of her for the varied demands of wifehood and motherhood and the home.

For its dear duties, her mental training cannot be too thorough, or her heart preparation too tender and warm. If, now and then, she wearies of the smaller nursery tasks, and feels she has little use for college training, let her remember that it has fitted her to be, by and by, the close companion and most intimate friend of the boy in the cradle, when he, too, passes out into life through the portal of college days.—Mary Lowe Dickinson in June "Success."

Rules for Composition.

A celebrated professor of composition and rhetoric is said to have had printed in large type, framed, and hung up in his recitation room, the following rules for composition. We give them, believing they will be helpful to all young writers who will carefully strive to profit by them. They are:

"1. Have something to say.

"2. Say it as plainly and concisely as you can.

"3. Be sure to stop when you are done

"4. Review carefully your production and strike out all your 'fine' sentences."

With the exception of the last, these rules will apply equally as well to speakers as to writers. Redundancy in the use of words, "fine" sentences, and not knowing when to stop are the bane of many an otherwise ready speaker and writer.—Selected.

"How do you like the looks of the new neighbors, Clara?" "Oh, Clarence, they take twice as big a piece of ice as we do."—Indianapolis Journal.

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
	819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge.
	1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. W. J. Wilcox.
	576 East Fourteenth street, Oakland.
Home Secretary.....	Mrs. R. E. Cole
	1367 Castro street, Oakland.
Foreign Secretary.....	Mrs. C. W. Farnam
	Fruitvale.
Branch Secretary.....	Mrs. H. E. Jewett
	2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....	Miss Alice M. Flint
	60 Santa Clara avenue, Oakland.
Recording Secretary.....	Mrs. S. F. Bufford
	1814 Sutter St., San Francisco.

Quarterly Meeting.

The W. B. M. P. held the June meeting with the Alameda church. The attendance was all that could be expected at this busy time of vacation's plans.

The President, Mrs. Peck, conducted the morning devotional exercises. Her theme was the need of experience in order to tell others. If we have great joy in prayer, go and tell others; if the Bible is to us the fountain-head of wisdom, give it to others.

The Secretary read the notes of the March meeting, which were approved, and the Treasurer reported receipts to date, \$3,652.05. Mrs. R. E. Cole reported the letters she had written as Home Secretary. The Foreign Secretary, Mrs. Farnum, told us of letters from Miss Hartwell, Mrs. Baldwin and Miss Wilson; many of these have been published in *The Pacific*. From Mrs. Dorward we heard of the little Florence she loves so fondly and looked at her picture. Mrs. Perkins led in prayer for the wayward child Mrs. Baldwin wrote of, and for Miss Hartwell.

The Cradle Roll has grown, so Miss Piper said, there being seventeen new members, six from Portland, O., five from Hillsboro, O., three from Pacific Grove, two from Richmond, S. F., and one from Cloverdale.

A paper entitled, "What We May Do in Vacation for Missions," was read by Mrs. MacLise. We can inform ourselves, then interest our friends, or we can pray for some especial field or person. We should have the Lord's work ever on our hearts, even if our own cares are laid aside. Mrs. Hitchcock gracefully greeted the audience and invited them to lunch, which, needless to say, was heartily enjoyed.

At 1:15 Mrs. R. C. Brooks led the hymn, "A Mighty Fortress Is Our God," and after Scripture reading, told of the meeting of the Y. W. C. A. at Capitola. This was essentially a Missionary Conference.

Mrs. Maar read a paper, "The Study of Via Christi." Miss Watson of Egypt, a missionary of the United Presbyterians, told how many familiar sayings in the Bible were explained by the life of people in Syria and Egypt; also narrated a little of the daily life of the women there.

Miss Jackson rendered in a charming manner and sympathetic voice the hymn, "O Love Divine," and at the close, "In the Secret of His Presence."

Miss Flint has written one hundred letters to the Sunday-schools, asking them to contribute to scholarships. Not many answers have been received, but she hopes for more after vacation.

Mrs. Peck gave a short account of her trip to Southern California, to the Annual of the Southern Branch at Pasadena. She was absent twenty days, and spoke sev-

enteen times, taking two morning services in church. She said she was not a new woman, and did not like to go in the pulpit. The Southern Branch came \$200 short of their pledges, owing to the many extras to which money was given; this means that we must make it up. At Redlands, over 200 ladies assembled to hear Mrs. Peck. The Sunday-schools will pay all of Mrs. Baldwin's salary. We would like to hear much more about our President's trip, but her modesty forbade.

Rev. Mr. Perkins of Madura, India, gave many incidents which occurred during the twenty years since he first went to India; he asked, What has the Indian to supply his need of God, and to satisfy his soul? Most of the worship one sees is to pacify the devil. At the great religious festivals the crowd is too excited to listen to preaching. If we could see the pictures in his brain we would all do all we can to help. In order to hold the men to Christian lives it is necessary to get their wives.

Mrs. Pond moved that a vote of thanks be given to the ladies of Alameda church, for their bounteous hospitality, which was carried by a rising vote. Prayer was offered by Rev. Mr. Hitchcock, and the meeting adjourned.

Virginia Bufford, Rec. Sec.

Woman's Home Missionary Union of Northern California.

The Quarterly Meeting will be held with the Fruitvale Congregational church, Thursday, June 19th.

Sessions at 10:30 a. m. and 1:30 p. m.

Luncheon served by the ladies of the church for fifteen cents.

To reach the church take the Haywards electric line, or cars transferring thereto, to Fruitvale avenue, and walk one block; or broad gauge local to Fruitvale; thence take car or walk three blocks.

It is hoped that Mr. Harrison will be present, and that through him we may share in the good things of the Annual Meeting of the Home Missionary Society at Syracuse.

Laura T. Perkins.

People We Love

The capacity of winning and holding the kindly regard of others is one of the best gifts of God and the means of the largest influence for good. In the Old Testament Joseph had this choice endowment. No matter with whom he came in contact, he elicited confidence and affection. He produced the same effect upon a fellow-prisoner and upon the king of Egypt. One had only to come into relationship with him to feel his mysterious charm. But this influence upon others is not entirely a matter of natural endowment. It may be cultivated by kindly thoughts and words and acts. There is nothing that goes so directly to the heart of any one as a genial recognition of his personal worth. Kindly sentiment toward the one who does that immediately springs up in the heart. A sympathetic link between the two natures is established if the recognition was genuine. Most of us hardly begin to realize how much a friendly and appreciative word does to lighten the burdens and to cheer up those whom we meet. What self-respecting people want, no matter how poor they may be, is not alms, but a friend. But friendship costs so much more than a gift. It costs something of ourselves. But the gift without the giver is bare.—*The Watchman.*

The church fair does not help the fair name of the church.

Church News.

Northern California.

Berkeley, First.—The pulpit will be occupied Sunday morning by the Rev. Phillip Coombe of San Francisco.

Oakland, First.—Rev. C. R. Brown begins his vacation this week, and the pulpit will be occupied next Sunday by the Rev. R. C. Brooks of Pilgrim church.

Oakland, Pilgrim.—There were nine accessions to the church membership at the communion last Sunday, six on confession. The Rev. Mr. Hartley, Superintendent of the Anti-Saloon League, will speak next Sunday morning, and Children's Day services will be held at 5:30 p. m.

Santa Cruz.—Our pastor has continued the series of sermons on the text, "What think ye of Christ?" giving for the eighth sermon, "He Is the Battle-ground of Sonship"; and for the ninth sermon, "His Second Coming to Set Up His Kingdom." There has also been a continuation of the series of illustrated sermons on "The Life of Christ." Both these series have been listened to by large congregations. The first of July, Mr. Knott takes his vacation. He will spend it in Seattle.

Etna.—The ladies are now resting from hard successful work. The three days' carnival is past, and most successfully so. Two hundred and seventy dollars were cleared, which is to go towards fixing up the interior of the church. June 2d the Endeavorers gave a concert and secured a small nest egg to help on their part of repairs. The pastor is to deliver the commencement address for our Union High School this year. The pastor's father, Rev. W. H. Atkinson of San Rafael, is spending June in Scott Valley.

Green Valley.—During the spring we have enjoyed two very instructive and interesting lectures—quite a rare literary treat for country people. The first one was given by Prof. Lloyd of the Theological Seminary of Berkeley. His subject was "The Pivotal Time in the World's History." To any one who has heard the Professor lecture, it is needless to try to tell how much we enjoyed hearing him. The second lecture was by Rev. L. D. Rathbone of Santa Rosa on "Picturesque Sonoma County." Mr. Rathbone is an interesting speaker, and his stereopticon views are very beautiful notwithstanding the fact that he tried to palm off a native daughter for "Old Glory." People left the lecture more satisfied than ever that Sonoma is the land of beauty. Last Thursday, June 5th, the Ladies' Aid Society held their annual meeting at the home of Mrs. E. M. Surryhne. It was an all-day session, the ladies bringing their lunch, which was amply enjoyed under the big oaks. In the afternoon, the missionary branch of the society held its regular monthly meeting, and the following program was rendered: "Some Missionary Adventures," Mrs. Sinclair; story, "A Heavenly-Minded Squash Vine," Mrs. Eckles; song, California Missionary Hymn, Mrs. Gregson and Miss Surryhne; "Missionary Work among the Mormons," Mrs. Elmore; "The Need of the Women's Missionary Society," Rev. W. E. Eckles; encouraging words from Mrs. B. F. Surryhne; song, "All Hail the Power." Several new members were added to the society and considerable interest was awakened in missionary work. Thirty ladies were present.

Southern California.

Los Angeles, First.—Rev. Wm. Horace Day, junior pastor First church, Los Angeles, has returned from Chicago, where he has been successfully treated for a

difficulty on the lower right eyelid. His address will be 946 Union avenue. The senior and junior pastors will live within a minute's walk of each other, Dr. Day's address being 936 Union avenue.

Pasadena, First.—The morning service on June 15th will be devoted to Children's Day exercises. The Sunday-school is taking considerable interest in the fund for improving its accommodations. A class of boys recently gave an entertainment consisting of music, recitations, etc., the entire program being their own work, and last week a class of girls invited the congregation to a similar entertainment. No admission was charged, but collections were taken, the two entertainments netting about \$19 for the fund.

Pomona.—Last Monday evening Dr. and Mrs. Frary gave a reception to the members of the Men's Sunday Evening Club and their lady friends, over 125 being present. Brief, bright talks by Pres. Norton added greatly to the enjoyment of the occasion. By a thorough revision some fifty names have been dropped from the roll of the church. The new pipe organ gives universal satisfaction and is a means of edification in the public services. A home department of the Sunday-school recently organized already has a membership of over a hundred.

Perris.—Children's Day was observed last Sunday morning. The service was a success in every way, reflecting great credit upon all there who took part, as well as those who planned and conducted the service. Recently this church had the pleasure of hearing Rev. A. E. Powell of Riverside, who is laboring in the interests of the Children's Home Society of Los Angeles. He is a pleasing speaker and thoroughly understands the work in which he is engaged. Our people took great delight in hearing him. We are glad to speak a good word in his behalf to those who have not heard him.

Los Angeles, First.—Children's Sunday was observed by special Sunday-school services, followed by appropriate services at the usual hour for public worship. A large number of little ones were presented by their parents for consecration and baptism. The sermon was by Rev. Dr. Dav. senior pastor, on "Changes for Children Since I Was a Child." At the close of the sermon, a plea was made for the Congregational Sunday-school and Publishing Society by the junior pastor, Rev. William Horace Day, who has just returned from the East. This was followed by an offering. On Tuesday, the 17th inst., the corner-stone of the new house of worship is to be laid, with fitting services.

Notes and Personals.

Rev. J. B. Orr has accepted a call to the pastorate of the Green Lake church of Seattle.

Professor C. S. Nash and the Rev. George B. Hatch started on Monday for Yosemite, expecting to be absent about six weeks.

The Rev. Mac H. Wallace, pastor at Eugene, Ore., is spending his vacation in this city, and will supply the Third church for three Sundays. He has rooms at the Royal House, 126 Ellis St.

Rev. W. C. Merrill, of Lynn, Mass., is expected to occupy the pulpit of the First church of San Diego the last two Sundays in June. Mr. Merrill was pastor of the San Diego church for several years.

Washington Letter.

By I. Learned.

Washington has been receiving several pastors of late from California and occasionally one or another of the men from the North have found pastorates in your own State in the Southland. Just now we want most heartily to commend to your loving fellowship and esteem Rev. Wm. Davies, who, on account of the health of his family, is obliged to surrender his Alaska field to another and seek the Southern portion of the Coast. We want to commend him most heartily to you all, for his record during his ten years in Spokane is replete with good works and both at Nome and at Douglas in his two years in Alaska, he has given most efficient service.

Rev. F. C. Krause has resigned at Hillyard, and will go to Douglas, Alaska.

Rev. E. D. Weage of Port Angeles, having accepted a call from Columbia City, is already at work upon that field.

Rev. Mr. Hill, lately from the East, has been called to Port Angeles, and has already begun work.

Rev. M. W. Morse has resigned his work at Fairhaven, and has accepted the call of the Pleasant Valley church, which will yoke with Ferndale. Arrangements are being made so that both Blaine and Fairhaven can each have a pastor exclusively to itself.

The Black Diamond church, Rev. R. Bushell, pastor, has enlarged its house of worship by more than one-half, and fully paid all expenses therefor. Upon its completion five hundred dollars has been raised to refurnish it.

The church at Steilacoom has their new building so nearly completed that they expect to be able to hold services within it on the 15th inst. The material from their old building, which they have taken down, has largely gone into the new structure. Rev. H. B. Hendley is their pastor.

The annual meeting of the Tacoma Association was held with the church in Olympia, Rev. E. R. Loomis, pastor, on June 3d and 4th. Owing to delays in trains and boats it was more than an hour past the time when the organization could be effected and the program reached. After devotions, in which we were led by the Moderator, Rev. Harry W. Young of Seattle, Rev. O. L. Anderson of the Center Street Mission of Tacoma gave a unique but interesting and instructive paper upon "Accessory Aims and Means in Evangelization."

"The Place of Music in Public Worship" was the theme which followed, being presented in a paper by Rev. C. W. Wells of Roy. Rev. W. A. Arnold of Cathlamet, spoke on "Spiritual Life in the Church": (a) "Is It in a State of Decadence?" (b) "To What Extent Is the Pastor Responsible for the Spiritual Condition of His Church?"

On the evening of Tuesday, the 3d, the Associational sermon was preached by Rev. H. D. Crawford of Aberdeen, followed by the communion.

Wednesday morning, following the necessary business, the reports from the churches indicated not a little growth in the material and spiritual conditions, with larger Sunday-school enrollment than for some years.

"Revival Methods Adapted to Promote the Growth of the Church," was the theme of Rev. Chaplain R. S. Stubbs. He dwelt to some extent upon the renewal of the earlier methods of such work and at a later hour, his paper, with that of Rev. O. L. Anderson, was discussed with large interest.

Supt. Scudder gave us the outlook, from his official standpoint, of the work in the State.

Miss Luella Miner of China gave an exceedingly interesting talk on the past conditions and the bright prospects in that land, to which she soon returns.

Mrs. W. C. Wheeler of Tacoma read in the absence of Mrs. W. C. Davie her paper on "Children's Work for Missions."

Addresses were given on "To What Extent Shall We Encourage Aggressive Sunday-school Work," by Supt. Greene, and "The Pastor's Relation to Outlying Mission Schools," by Missionary Young, both of the C. S. S. and P. S.

The sermon of Wednesday evening was by Rev. E. T. Ford of Tacoma, and furnished a most excellent and interesting close to the Associational meeting.

Seattle, June 7th.

An Inland Empire Church.

Up in Eastern Washington there is a great "Inland Empire." Its area is 25,000 square miles—equal to the four New England States, Massachusetts, Connecticut, New Hampshire and Vermont. It is one of the great wheat, fruit and stock regions of the country. Situated in this region is the town of Ritzville, with a population of about 1,200. It would be difficult to find a place in which the conditions were more discouraging for church work than they were in Ritzville a year and a half ago. There were six denominations with houses of worship; and another, the Episcopal, was preparing to build. The Congregational property was valued at a thousand dollars, building and lot. The organization was sixteen years old and had twenty-four members, only a few of whom were very active and all were discouraged. Today there is a rejoicing, hopeful church. They have realized, in part, what can be done by earnest effort; and past success creates enthusiasm for the future. Their property, which the writer understands to be free from debt, or at least so arranged that it can be no burden, is valued at something like \$12,000. The Church Building Society voted them \$1,500, but they were able in the outcome to get along without it, thus letting it go to more needy fields. There is a handsome new church, a picture of which appears on the cover page of *The Pacific* this week, and a ten-room parsonage. The church is completely furnished, having pews and pulpit set, chairs for Sunday-school room, an organ and a piano, electric light fixtures, an individual communion set; and is carpeted with Brussels carpet. The pastor's study is handsomely furnished, and the church kitchen thoroughly equipped. There has been an increase in membership of 44; the Sunday-school has more than doubled, and a Christian Endeavor Society of forty members has been organized. Rev. Frank E. Whitham is pastor; and his salary has been doubled and is paid monthly in advance. At present there is a surplus in each of the three treasuries connected with the work.

Is there not a lesson for other churches in the outcome of the work of a year and a half at Ritzville?

Sunday, June 22d, the Pomona College baccalaureate sermon will be preached by President Gates. The commencement address will be given on Wednesday of that week by President Wheeler of the State University.

Rev. A. E. Tracy, formerly pastor of the Congregational church at Ontario, now residing at Wilton, New Hampshire, expects to return this fall, with his family, to Ontario to make that place their permanent home.

Oregon Letter.

By George H. Himes

*Last Sunday, Rev. Elwin L. House, D.D., preached in his own church in Providence, R. I. Today he gave a discourse in the First church of this city. The journey was made from point to point with nearly two days to spare; and it is so common an experience that it is hardly worth while to note it. Yet instinctively, to one who came West in the early days when months, instead of days, were required to make the journey, the thought of the changed conditions comes to mind.

Dr. House made a most favorable impression upon a large audience this morning. He preaches without manuscript, and has his work well in hand. His subject was "The Search after God." He has a fine presence, a well modulated, sympathetic voice, and enunciates distinctly. These are rightfully minor considerations, but if possessed by the true and earnest minister, add much to his usefulness, and may be, and often is, the means by which the multitude are drawn to him. The excellence of delivery is not by any means to be despised, and oftentimes a persuasive, well-digested discourse falls flat upon the ears of hearers because the speaker delivered his message in a dry, expressionless and perfunctory manner. Dr. House has much personal magnetism, and is altogether an agreeable personality. He will preach next Sunday, and then will return to Providence. What the future will bring forth cannot now be determined.

The commencement exercises of Pacific University and Tualatin Academy will begin Saturday, June 13th, and conclude on the following Wednesday. The baccalaureate sermon will be given by Rev. F. V. Jones of the Hassalo Street church.

There was a State election on the second of this month. With rare exceptions the Republicans swept the field. The entire State ticket was elected with the possible exception of Governor, and Congressmen from both districts are Republican. So far as this city is concerned, it can be congratulated upon the election of so able and upright a man as Hon. George H. Williams as Mayor—a "grand old man" in the highest sense of the term.

Ex-Govrnor Sylvester Pennoyer, one of the most unique and best-known characters of the Pacific Northwest, died without a moment's warning on May 31st.

During the past two weeks the writer has had the privilege of interviewing two pioneer women, who came to Oregon in 1843 in the train led by Dr. Marcus Whitman, and both have distinct recollection of many of the incidents connected with that memorable journey. In standing by at various times and hearing Dr. Whitman, in response to inquiries, relate his experiences while on his visit to Washington, and give the substance of his interviews with President John Tyler and Secretary of State, Daniel Webster, they received impressions which death alone can efface. They have no doubt whatever as to the principal reason of his going to Washington at the time he did, being of a distinctly political character, growing out of a desire on his part to assist in saving Oregon to the United States.

Portland, June 8, 1902.

Wife: "Oh, doctor! will John pull through?" Doctor: "Can't say, ma'am. The crisis will not arrive for at least a week." Wife: "Oh, dear! And that bargain sale of mourning goods ends tomorrow."—Judge.

Grandmother's Sermon.

The supper is o'er, the hearth is swept,
And in the wood fire's glow
The children cluster to hear a tale
Of that time so long ago,

When grandma's hair was a golden brown,
And the warm blood came and went
O'er the face that could scarce have been sweeter then
Than now in its rich content.

The face is wrinkled and care-worn now,
And the golden hair is gray;
But the light that shone in the young girl's eyes
Never has gone away.

And her needles catch the firelight,
As in and out they go
With the clicking music that grandma loves,
Shaping the stocking toe.

And the waiting children love it, too,
For they know the stocking song
Brings many a tale to grandma's mind,
Which they shall have ere long.

But it brings no story of olden time
To grandma's heart tonight—
Only a refrain, quaint and short,
Is sung by the needles bright.

"Life's a stocking," grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

"With merry hearts we begin to knit,
And the ribbing is almost play;
Some are gay-colored, and some are white,
And some are ashen gray.

"But most are made of many hues,
With many a stitch set wrong,
And many a row to be sadly ripped
Ere the whole is fair and strong.

"There are long plain spaces, without a break,
That in life are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.

"But the saddest, happiest time is that
We court, and yet would shun,
When our heavenly Father breaks the thread,
And says that our work is done."

The children come to say good-night
With tears in their bright young eyes;
While in grandma's lap, with broken thread,
The finished stocking lies. —Saratogian.

Interesting Census Figures.

The United States census of 1900 shows 159 cities of 25,000 population or over. Their combined population is 19,694,625, a gain of 4,839,136 over 1890.

The absolute increase of these cities from 1890 to 1900 was 4,839,136, or 82,426 less than the absolute increase from 1880 to 1890, when it was 4,921,562. The percentage of increase in population of the 159 cities from 1890 to 1900 was 32.5, as against 49.5 from 1880 to 1890.

There are 19 cities which had 200,000 or more inhabitants in 1900; 19 cities which had 100,000 and 200,000; 40 cities which had between 50,000 and 100,000, and 81 cities which had between 25,000 and 50,000.

In 1890 there were 124 cities which had a population of 25,000 or more, but of these cities Brooklyn and Long Island now form a part of New York City. There was, therefore, a net gain of 37 cities having a population of 25,000 in 1900, as compared with 1890.

In 1880 there were but 20 cities which contained more than 100,000 inhabitants. In 1890 this number had increased to 28, and in 1900, to 38. In 1900 there were 78 cities of 50,000 inhabitants, as compared with 58 in 1890.—New York Tribune.

THE PACIFIC.

A Brief Statement of Faith.

REPORT OF THE REVISION COMMITTEE ADOPTED BY THE GENERAL ASSEMBLY.

Article I—We believe in the ever-living God, who is a Spirit and the Father of our spirits; infinite, eternal and unchangeable in His being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, Father, Son and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory.

OF REVELATION.

Article II—We believe that God is revealed in nature, in history and in the heart of man; that He has made gracious and clearer revelations of Himself to Men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

OF THE ETERNAL PURPOSE.

Article III—We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign design and the manifestation of His glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

OF THE CREATION.

Article IV—We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

OF THE SIN OF MAN.

Article V—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by His grace.

OF THE GRACE OF GOD.

Article VI—We believe that God, out of His great love for the world, has given His only begotten Son to be the Savior of sinners, and in the gospel freely offers His all-sufficient salvation to all men. And we praise Him for the unspeakable grace wherein He has provided a way of eternal life for all mankind.

OF ELECTION.

Article VII—We believe that God, from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

OF OUR LORD JESUS CHRIST.

Article VIII—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us He has revealed the Father, by His Word and Spirit making known the perfect will of God; for us He fulfilled all righteousness and satisfied eternal justice, offering Himself a perfect sacrifice upon the cross to take away the sin of the world; for us He rose from the dead and ascended into heaven, where He ever intercedes for us; in our hearts, joined to Him by faith. He abides forever as the indwelling Christ; over us, and over all for us, He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King forever.

OUR FAITH AND REPENTANCE.

Article IX—We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.

OF THE HOLY SPIRIT.

Article X—We believe in the Holy Spirit, the Lord and Giver of Life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that through our exalted Savior He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of holiness and of comfort.

OF THE NEW BIRTH AND THE NEW LIFE.

Article XI—We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

OF THE RESURRECTION AND THE LIFE TO COME.

Article XII—We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

OF THE LAW OF GOD.

Article XIII—We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

OF THE CHURCH AND THE SACRAMENTS.

Article XIV—We believe in the Holy Catholic Church, of which Christ is the only head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Savior, and we hold fellowship with all believers in Him.

We receive the sacraments of baptism and the Lord's Supper, alone divinely established and committed to the Church, together with the Word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

OF THE LAST JUDGMENT.

Article XV—We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

OF CHRISTIAN SERVICE AND THE FINAL TRIUMPH.

Article XVI—We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity, that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace, all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and His Christ. In this faith we abide; in this service we labor; and in this hope we pray,

Even so, come, Lord Jesus.

The report was signed by the full committee, as follows: Henry Collin Minton, Chairman; Charles A. Dickey, Herrick Johnson, Samuel J. Niccolls, D. W. Fisher, William McKibbin, George B. Stewart, S. P. Sprecher, Henry von Dyke, John De Witt, J. Ross Stevenson, D. W. Moffat, S. B. McCormick, John M. Harlan, Daniel R. Noyes, E. W. C. Humphrey, William R. Crabbe, John E. Parsons, Elisha A. Fraser, John W. Foster, Charles T. Thompson.

Our Boys and Girls.

Edna's College Fun.

It was the same square iron bank that Sturgis had when he was a baby, but in the bottom of it were two large, printed letters, that had been there only three months. These had been cut from a newspaper, and were the very biggest capitals Sturgis could find. They were not the same size, but Sturgis said it was all right as long as it was the *F* that was bigger, for the *F* was really more important than the *C*.

"They stand for 'College Fund,'" Sturgis explained to his grandmother, when she came for her summer visit. "Mama thought I'd save more if I was saving for something special."

"They stand for 'College Fun,'" echoed Edna, who was five years younger than her brother, and had celebrated only six birthdays.

Grandma laughed, and gave the little shoulder leaning against her own a loving pat. But even grandma did not explain that *f-u-n* plus *d* is not the same as *f-u-n* without *d*. Nobody thought, in fact, that Edna did not understand Sturgis' word. Every one of them supposed she simply mispronounced it.

All that summer the hoard in the C. F. bank grew. Edna seemed as anxious as Sturgis to have it increase, and she pulled weeds and picked berries as willingly as he did. Nobody thought it strange, for Edna always wished to do what Sturgis did; nobody interfered, for the most that Edna could do would be scant return for the kindness and care that Sturgis always showed the little girl.

But one day all was changed. Sturgis sold his Aunt Mary four quarts of wild raspberries that he had picked with Edna's cheerful help.

"They are ten cents a box," he answered his aunt. "Let me see—I've nothing less than half a dollar," she said. "Put the extra in the College Fund."

"We have some extra for the College Fun," announced Edna joyfully when they reached home.

"Yes," said the precise Aunt Emily, who happened to be there. "But why don't you say 'fund'?"

"I did—didn't I, mama?" asked Edna, turning her bewildered face toward her mother.

"No, dearest; you didn't pronounce the word just right. Listen to me. It is 'fund,' not 'fun.'" And she pronounced the words very slowly and distinctly.

"What does 'C. F.' really mean?" she demanded.

"Why, 'College Fund.' You know as well as I do.

"Does 'fund' mean just money to send you to college?" she persisted.

"Why, yes, of course; that's just it," answered Sturgis, bewildered, but thankful that he did not have to make a definition.

"We have been saving just for you to go to college and study, and not for you to have a lot of fun?"

"I'll have a good time because I'm there," replied Sturgis.

"Oh, no, you won't! People don't. Haven't you heard Uncle Ted groan over his college work?" she wailed. "He groans every vacation, you know." Then she added sadly: "I thought I was making it pleasanter for you, but if you don't care about any fun, I might just as well save for that doll at Phinney's."

"Some time she'll understand that Uncle Ted can groan over college work, and still enjoy it better than anything else," mama told Sturgis. And sure enough, she did understand, and that, too, very soon.

At the end of the second week that she went to school, Edna asked for a box.

"How large?" asked mama.

"Large enough for a college fund," replied the little girl. "I haven't any bank, but I think I'd better start a fund right off. It's funny—school makes me want to groan sometimes, but I shouldn't want to stop going. I think I'd better go to college too—don't you?"—Gertrude L. Stone in S. S. Times.

The Farm School.

"My boy, I am very sorry you cannot go to college this fall. I talked with your father and he feels bad about it. 'Mother,' he said, 'you know that the fall work must be done and I am not as strong as I used to be; I am very proud of Samuel. He is such a strong,

noble boy,' and he rushed out to work."

"Did father say that? It is hard for him. I will not complain. Good-bye college for me, mother."

The mother thought long about this educational matter. She could not understand why they did not have school later and only in the winter. Finally, a bright idea came into her mind as she was looking over some old clothes. "There is

The Merry Heart Goes All the Way.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with steadfast cheer;
If nowhere else, there is help on high—
God's angel will hasten, your pioneer,

When you reach a lonesome bit of the road,
Curtailed about with mist and murk,
And you hear faint sounds from the dread above,
Where shivering, grim hobgoblins lurk,
Just laugh to scorn their doleful cries—
This is the place to waiste and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

—Margaret E. Sangster.

our old minister; I wonder if he would not teach Sammy." The more she thought of it the brighter the idea grew. She went for the old superannuated man and told him the whole plan.

"Teach him! Bless the boy, yes, and his chums also. They can recite Saturday afternoons and the lessons given will be learned as they go about their work. I have an original idea about education. We will take the things about us and follow their names, origins, plans, uses and connections. In that way they will learn literature, languages and the sciences. The race began on a farm and nearly all of our education of any value is identified with it. Agassiz started his boys to studying a fish and asked them to describe it. I shall begin with a plow and lead them on back through history. They will enjoy it and so shall I." The old minister brightened with the idea of the mission before him.

It is needless to say that the boys looked forward to Saturday conferences with pleasure, and they became in time learned in the lore of the past and present.—Northwestern Advocate.

The Home.

By the Home Fireside.

The night hath come and blotted out the world
With all its strife and struggle, all its pain.
But left one rosy spot where fame is naught,
Where only love is counted loss or gain.

Here all our little childish discontents,
The petty trials of a care-filled day
Grow dim and distant 'neath the bright good cheer,
And, as the melting shadows, fade away.

A blessing be upon the dear home hearth,
A blessing on the evening fireside!
Its humble games, its simple tales oft told,
Its quiet joys let those who will deride.

The world's gay scenes grow dull, men's loud applause
Froths but a moment and is gone, as foam,
The sweetest hours of life are spent beneath
The calm and holy influence of home.

—Florence L. Bain, in St. Nicholas.

Sabbath Observance in Europe.

The observance of the Fourth Commandment throughout the United Kingdom is probably closer than among any other people on earth. In England the Sabbath day is observed by a really wonderful church attendance, by a resting from ordinary labor—no work whatever is done on that day in any of the large factories—by a cessation of goods traffic by both railways and electric systems, by a greatly reduced train service, and by a wholly absent excursion system.

It is greatly to the credit of England that the abuse from which we suffer so much in the States—that is, an attractive trolley-line with a more attractive entertainment-stand at the end—has yet to be introduced in England. The only difference from our own customs which one observes in England is the opening of the public houses after the church service on the Sabbath day. This is deplorable, but the privilege is not abused to the extent that one might expect it would be.

The observance of the day in Scotland is, as you know, very close. No traffic transportation of any sort is permitted, and there was recently in Edinburgh almost a riot because it opened the doors of the Museum for two hours on the Sabbath afternoon.

In Ireland and Wales, while the day is not as closely observed as in England, or more particularly Scotland, still it is honored by the people's refraining from their ordinary labors, and devoting it to rest and worship.

Of course, much of this state of affairs is brought about by the Saturday half-holiday. This is observed throughout the year, and the fact that the population is assured of a half-holiday in the week is greatly in favor of the correct observance of the Sabbath day.

On the continent the Sabbath day is observed only as a time for pleasure which can not be indulged in on week days. Throughout Germany the attendance at church is small, with the exception of the Roman Catholic districts. The percentage of the population attending the Protestant divine service is very small.

In France there is no attempt to observe the day. It is exclusively devoted to pleasure. Only the smallest proportion of the population of France ever think of devoting the day to serious thought or worship. Recently, while in Paris, we were invited by the head of a large department store to visit his establishment on the Sabbath afternoon to enjoy a fete-day concert. Being curious to know how this was conducted, we found, on inquiry, that all the clerks in the establishment were on

duty on the Sabbath day until noon. They were then allowed two hours, and at two o'clock had to present themselves in the store, and remain on duty until eight o'clock; so that really throughout the entire week the only relief those clerks had was the two hours between twelve and two o'clock. The same thing obtains in many similar establishments over there.

To those of our young friends who rather suspect that the older folks are a little bigoted about the Sabbath observance, let me commend this state of affairs. The thin edge of the wedge was used in commerce in Paris first, just as it is being used in many of our cities on the States at the present time. The thin edge may not be unpleasant, and may not be noticed, but be careful! For what follows may be even worse than the present condition of employees in Paris.—United Presbyterian.

Speak to Them Now.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right.

The first thing to do, if you have not done it, is to fall in love with your work.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour. Necessity is the priceless spur.

Give a youth resolution and the alphabet, and who shall place limits to his career?

Don't wait for extraordinary opportunities; seize common occasions and make them great.

A great opportunity will only make you ridiculous unless you are prepared for it.

The lucky man is the man who sees and grasps his opportunity.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

There is nothing small in a world where a mud creek swells to an Amazon, and a stealing of a penny may end on the scaffold.—Success.

President's House in Brazil.

Bishop Galloway, in one of his letters from Brazil, said:

"The handsomest house I have seen, and the only one made of marble, is the President's palace, the 'White House' of the Brazilian Republic. It is really a splendid structure, a worthy official residence for the chief magistrate of a great nation. But for years that house was called 'The Palace of Tears.' It was so designated because its first owner and occupant amassed his immense fortune out of the slave trade. Every carved and polished stone in that building represented the tears of human agony; each was an echo of the bitter cry of crucified personal liberty. The present occupant of the once 'Palace of Tears' is the first civilian who has filled the presidential chair. He is reported to be a man of sturdy virtues and steady nerve and genuine patriotism. His daughters were educated at the Piracaba school, taught by the ladies of our mission, and friend.

Make all you can, save all you can, give all you can.
—Wesley.

SUPERSTITION

Has been responsible for much of human mortality. Men and women die by thousands in an Indian famine, not because of lack of food but because caste superstition prevents them from accepting it. Even in America there are still to be found those who believe that healing herbs lack virtue unless gathered during certain phases of the moon.

The great foe of superstition is science. Every year science increases the territory of the natural at the expense of the supernatural.

Doctor Pierce's Golden Medical Discovery achieves its successful cures because it is a scientific preparation originated by a scientific man. It cures diseases of the stomach and other organs of digestion and nutrition, purifies the blood and establishes the body in sound health.

As the writer of the following letter says, "It is the best thing for nervousness and for a weak run-down condition that anybody would want. It gives a person new life and new blood."

"Golden Medical Discovery" contains no alcohol and is free from opium, cocaine and other narcotics.

"I must again send a few lines to you to let you know how I am getting along since taking the wonderful medicine which cured me two years ago," writes Miss Bertha Ebeler, of 1416 Benton Street, St. Louis, Mo. "I still continue in very good health and think there is not a better medicine on earth than Dr. Pierce's Golden Medical Discovery. It is the best thing for nervousness and for a weak, run-down condition, that anybody would want. It gives a person new life and new blood. I can now work all day long without feeling the least bit tired."

I was very nervous and weak last summer. I took five bottles of Dr. Pierce's Golden Medical Discovery and it just made me feel like a new person."

Dr. Pierce's Pleasant Pellets stimulate the liver.

Don't strike your colors to the morrow; for thou knowest not what a day may bring forth. There are just as many good days as bad days, as much fair weather as foul in the days to come; and if a man keep up heart he's all the better for it, and none the worse when the evil day does come.—George MacDonald.

Hate is a heresy.

NOBODY IS WISE all the time. The most prudent of us will occasionally eat under-ripe or over-ripe fruit in summer. We do not suffer long if Perry Davis' Painkiller is at hand to cure the cramps.

Oak Grove Cottage

SARATOGA

Three minutes' walk from postoffice and churches. Four miles from Los Gatos. Stage connections twice daily. Fresh rooms. Pleasant grounds.

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ENTIRE TRUST IN GOD.

Do not distrust God; provided you do not fail him he will not fail you, but will give you such help as you need to serve him. Believe God faithful in his promises, and he will give to you according to the measure of your faith. If you were forsaken in an inaccessible desert manna would fall there for you alone and abundant waters would gush from the rocks. Fear nothing, then, but to fail God, and you must not fear even that so far as to be distressed about it. Bear with yourself, then, as we bear with our neighbor without flattering him in his imperfections. Put aside all your mental and spiritual fastidiousness which you are disposed to display toward God as well as to men. There is a great deal of refined selfishness and complacency in all that. Be simple with him who loves to communicate himself to simple souls. "Blessed are the poor in spirit"—who have taken the vow of spiritual poverty, who live from day to day by continual alms and by absolute self-surrender to providence.—Fenelon.

My character today is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So character is the quintessence of biography; so everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed. Character is that kind of statuary which a man cuts out with himself as both tool and subject. Christian character is Christlikeness. The exhortation is, "Let this mind be in you, which was also in Christ."—Rev. C. H. Parkhurst.

Howard, the great philanthropist, kept his own rule, "That our superfluities should give way to other men's conveniences; that our conveniences give way to other men's necessities; and that even our necessities sometimes give way to other men's extremities."

Kind looks, kind words, kind acts and warm handshakes—these are the secondary means of grace

when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

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Prayer, prayer, all prayer—mighty, importunate, repeated, united prayer; the rich and the poor, the learned and the unlearned, the father and the children, the pastors and the people, the gifted and the simple, all uniting to cry to God above that he would come and affect them as in the days of the right hand of the Most High, and imbue them with the spirit of Christ, and warn them, and kindle them, and make them as a flame of fire, and lay his right hand mightily on the sinners that surround them, and turn them to truth in him. Such united and repeated supplications will assuredly accom-

plish their end, and "the power of God" descending will make every such company as a band of giants refreshed with new wine.—William Arthur.

Mere belief would make religion a mere theology. Mere emotion would make it a mere excitement. The true, divine idea of it is a life begotten of grace in the depths of the soul, subduing to Christ all the powers of the soul, and incarnating itself in a patient, steady, sturdy service. In short, it is doing the will of the Father, which entitles us to a solid assurance of our redemption by the Son.—Roswell D. Hitchcock.



Time will

show whether your washing-powder is dangerous. One can't tell from the first few washings.

After a time your clothes "go all at once." Costly experimenting. But here is PEARLINE, known and proved to be absolutely harmless. Costs but a trifle more than the poorest. To save that trifle you risk all the wash. 670
MILLIONS USE IT

Depend upon it everything will prosper in the event in a very near proportion to our earnestness and perseverance in prayer, but negligence here will be followed by a declension perhaps almost unperceived in all other respects, and will make a way for temptation, falls, corrections, darkness, and inward distresses; if like Jacob we wrestle with God and prevail, we shall eventually prevail in all our other conflicts.—Scott.

You Certainly Need Horsford's Acid Phosphate.

It strengthens the weak, revives the tired, calms the nervous, and increases capacity for endurance. Of all Tonics none equal to this.

Beware of making your moral staple consist of the negative virtues. It is good to abstain from all that is sinful or harmful or hurtful; but making a business of it leads to emaciation of character, unless one feeds largely also on the more nutritious diet of active, sympathetic benevolence.—Oliver W. Holmes.

MAKE IT VERY PLAIN to your dealer that you know there is no substitute for Perry Davis' Painkiller for external use from neuralgia to a mosquito bite and internally for all bowel disorders.

Mason Jars

Pints, per gross.....\$6.42
Quarts, per gross..... 7.57
½ Gals. per gross..... 9.85
In less than gross quantities
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Caps and Rubbers, per doz..... 25c
Jelly Glasses, 24-doz. bbls. at
.....24c and 28c
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Cargo arrived April 21st. Factory basis of price. Eastern goods. Perfect white glass. Tops fit smoothly and to perfection. Best Mason Jars in San Francisco. To get this peculiarly fine jar at the above low prices, order promptly and order ONLY from

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